Seward

Washington February 3. 1851

Dear Sir

I shall take great pleasure in presenting the petition from Canaan for the Repeal of the Fugitive Slave Law, which has just been received with your letter of the 1st instant

I am with high respect
Dear Sir
Your obeident servant
William H. Seward

The Reverend
Theodore Parker DD
Boston
Maſs

Washington January 15. 1852

My dear Sir

Among the favors of correspondents which the pressure of duties here obliged me to leave long unacknowledged is your very kind letter of the 6th of December. Late as it is I beg you to accept my hearty thanks. To have deserved in any degree your good opinion is regarded by

Seward me as a confirmation of my hope that the principle and policy I have maintained here would abide the only test I can submit to the ultimate judgment of mankind

I am with great respect
and esteem
Your humble servant
William H Seward

Washington May 12. 1852

My dear Sir

Accept my thanks for a copy of your late Discourse. The public mind I am glad to see is begining to receive its healthy tone. We shall find ultimately that we have ever been advancing while it was impiously thought that the sentiments of freedom were being eradicated The Country as Mankind will come to know that they owe you a great debt. I for one am willing to acknowledge it now.

Very respectfully and
sincerely
Your friend & humble serva
William H Seward

Seward

Washington Aug 10. 1852

My dear Sir

I am glad that your letter furnishes an occasion for writing to you - I have thought that you might have misunderstood my caution about my former note. It reflected by implication on an associate in the Senate in regard to this course in suppressing Sumner's speech. Senatorial propriety makes me abstain from anything like imitation of the very bad examples seen here

I am glad you are going to follow up your labors by so timely a work as you propose. You seem to have apprehend two things which Anti-Slavery men are too slow in learning 1st That the work of propagandism is moral as well as political and the moral part being the basis of the other must precede

They too often look to Washington for both When it is apparent that only the latter can be done. and that that can only be done to the extent that the Country is prepared to sustain them who do it 2dly That ill nature and censure if right and effective should be bestowed on the opponents of all Anti-Slavery men and not on Anti-Slavery men whose views or mode of action differ from our own. One half of all the efforts of Anti-Slavery men is lost because it consists in criminations of other Anti Slavery men for shades of difference of opinion The field is

Seward

broad enough for us all. of all parties, and of all positions. I will gladly send everything to you which shall fall in my way and seem likely to be useful Mr Rantoul's death is a calamity He was an earnest man and we shall feel his loss in Massachusetts and in the country. He was a serious man and his opinions therefore had great weight. I regretted very much that an illness which then detained and as yet detains me in my home prevented my joining in the expression of respect and homage to his genius and virtues

I am very sincerely
and respectfully
Your obedient Servant
William H Seward

Auburn November 10. 1852

My dear Sir

If your sermon on the death of Mr Webster shall have been published in a pamphlet. will you do me the favor to send me one. I am desirous to have in a convenient form whatever may seem to illustrate the political history of the last three years. the true history cannot yet be written.

I need not say that I think you

Seward ? subdued in a remarkable way the spirit which had been wounded, and that you spoke with candor not easily acquired under circumstances so peculiar

I am, with great respect
and esteem
Your friend & humble servant
William H Seward

Washington Dec. 27. 1852

My dear Sir

Your letter of the 15th of Nov has been unacknowledged by reason of engagments to multifurious to describe

I think that I have not Wo? overdone the matter in regard to Mr Webster's affections. Of his private vices I personally know nothing, and I do not know what credit is due to reports once rife. He was apt to get excited and hilarious at dinner, but seldom to an excess that attracted notice. He was not to my knowledge otherwise intemperate.

I think that if you read my remaks correctly and closely you will perceive that I thought he was for justice and for freedom - But above both for Law for Authority

√ Hence he never rose to the moral ing majesty of Milton Burke - having the moral Majesty suited to his intellectual greatness.

I do not think that his "inner light" as the

Friends say was bright

You will see that while he was for *Liberty and Union* he was for Union more than Liberty. So he was a Statesman for Britain rather than for our Country. for the past rather than for our times.

Beyond all doubt his great infirmity was *timidity*. His great offence was not even his surrender of "the Wilmot" nor even his supporting the Fugitive Slave *Law, but* his attempt to suppress and stifle debate and speech on Slavery but his great offence was *timidity*

Strafford commited no greater crime against the Constitution and Liberty of England than this against the Constitution and Liberty of America and Mankind

I have given a *theory* that he was calling us back from Revolutionary habits of thoughts He did so in times

It did not become me to say that I thought that late in or life he carried that duty to the extreme and of course into error.

In conflict with him always and not always or generally having his respect and kindness. I was determined while he lived to *bear* with his impatience and I could not consent after the death of the Lion to seem willing to be ungenerous to his memory

Very respectfully & sincerely your humble servant

William H. Seward

Seward

Washington Jan 3.1853

My dear Sir

I have introduced your views and speculations to Mr Lea who is gentleman of spirit and philanthropy, charged with the conduct of India affairs and have invited his attention to the Subject I shall be happy to cooperate with him and you in what you propose with so much justice

With great respect
Your humble servant
William H Seward

Washington *March* 23.1853

My dear Sir

I give you my sincere thanks for the copy of your Sermon on the death of Daniel Webster I am sure that all the world will agree that it is executed with a masterly force and with a severe steady of truth and justice. I dare not trust myself to consider how far it *is* just

Mr Webster was a statesman a politician. whose ways led where I (*Cum largo intervallo* a statesman and politician also) culd seldom follow. I feared and yet fear to think unfavorably of him lest I might be influenced by personal motives

I am dear sir always with sincere admiration your friend and humble servant
William H Seward

Seward

Auburn Oct 11.1853

My dear Sir

I thank you very sincerely for you kind expressions of approbation of the tone of my discourse at Columbus. It seems strangely hard that I should be working in my way while you are working in you own bolder and more energetic way for the same great principles and yet that I should never meet you I hope it will not be always

I took my latitude and longitude first from Massachusetts. If I sometimes seem to be less directly in the right way to the port, I pray you to remember how the lights from Massachusetts have been obscured and what violent gales I have had to encounter from that quarter. Of one thing be assured that while I am quite confident of progress, and that I look to you and your associates in Massachusetts to open the way where maſses can follow

I am dear sir
with the most profound regard
Your humble servant.
William H Seward

ward

Washington March 12. 1854

My dear Sir

Accept my sincere thanks for your free outspoken speach. I feel quite assured that the tide is changing, and that we can all speak hereafter with more boldness and with more effect. Are not the floods and ebbs of public sentiment and even public virtue strange and incomprehensible?

I am. Dear Sir most respectfully
and sincerely your friend & humble servant
William H Seward

Washington April 21. 1854

My dear Sir

Many thanks for the copy of your "Sermon on Old Age" It is not less true I think in its philanthropy than it is beautiful. superbly
x beautiful in execution

I am with very sincere regard and
esteem your friend and humble servant
William H Seward

Washington April 14. 1854

My dear Sir

Perhaps you are aware that after the debate in the Senate closed I was absent some time from the city. Your letter of the 19th came here in that interval and I am only

Seward

now able to acknowledge it

I congratulate you on the awakening of the Spirit of Freedom in the Free States. I do not see when or how or by whom it is to be drugged to sleep again. I hope you recognize in this awakening the fruits of your own great and unwearied labors. If you do, not I am sure that I do and not only I but thousands more acknowledge it

It is among what I reckon my misfortunes that I seem prevented from becoming acquainted with you and comparing opinions with you concerning the state and prospects of the cause in which we are laboring not far apart, but with difference of temperament perhaps and perhaps of hope

You sent me your sermon of Old Age. My Secretary sent it to Mrs Seward very properly, who reads every thing of yours with an earnest admiration as I do, But by the means I lost it at least for the present

Will you have the goodness to send me another?

I am Dear Sir
With great respect and esteem
Your friend and humble Servant
William H Seward

Private

Seward

Washington June 23. 1854.

My dear Sir

Although I have been fortunate in being able to reach the Capital in time for duty in regard to the great questions discussed here during the session I have been nevertheless absent from the City several times and for long periods. So that my correspondence has necessarily fallen into great confusion.

Your letter of the 19th of May met me on my return to this city the day before the passage of the Nebraska Bill in the Senate. I took the liberty of borrowing some of your own ideas and some of your own borrowed Latin for use in my hurried speech on that occasion and I now humbly beg your pardon for it

Since that letter was written great events have occurred. but they were all of them the consequence of the great demoralization of 1850. and the action of an administration and a Congress elected under its influence. I do not know indeed that we are at the end of such actions and consequences for the Congress has another year. and the administration has yet almost three years to live

But I am quite sure that we are at the beginning of a reacting period in favor of freedom and that we shall go on strongly for a while There are many reasons why there will not be an acquiescence in the new measures of the Slave Power. Prominent among them is the fact that it

Seward requires the concurrence of both parties to effect an acquiesence and unless both parties can concur even one cannot or will not acquiesce

You will tell me that this is of little value and will be only temporary in effect

I am not going to deny what you will say on that side of the question nor oppose the idea of resort to bolder and stronger purposes and designs by the opponents of Slavery than those which are now suggested by the actors in these questions in the small party organizations Let us have hereafter as we have had hitherto your vigorous power in + exercise to stir up the fountains of public virtue in their lowest depths . No harm and only good can come from it. Just so fast as you can awake the public conscience just so fast shall I be willing to cooperate in the reform it shall demand until this crime and curse of Slavery shall cease

What belongs to me to do is to labor to get the most effect out of the workings of the public conscience as I find it, taking care to do what I can also to cooperate with you to awaken it

I deplore the return of the poor slave to bondage. I would not have the crime of participating in it rest on me for all the power that President or Emperor ever held

But now it is done I can find a

ward

satisfaction in it for it is the humiliation it has brought upon Boston and Massachusetts

It is a severe cure for their misconduct in 1850 which betrays us throughout the Union

We are watching here the developing of the further designs of the Slave power. that is all we can do. But you can do more you can prepare the public mind to resist them. and to sustain us in doing it

We are not as yet ready for a great National Convention at Buffalo or elsewhere It would bring together only the old voters. The States are the place for action just now. They have elections for Senators and Congressmen coming off in the Autumn.

I vote for State gatherings this year preparatory to National ones another year Let us make our power respected as *we can* through the elections in the States and then bring the States into general Council

I am dear Sir
Very truly your friend and servant
William H Seward

Washington December 4, 1854

My Dear Sir

The abettors of the Slave power seem determined by persecuting you to show that the Fugitive Law is as odious justly to Freemen to as it is unhuman to slaves. I am sure that it is as unconstitutional and for that reason

Seward

really as impracticable as it is odious and inhuman. I regret that your philosophical studies and your philanthropic labors should be disturbed by a persecution. But it may be that you are necessarily persecuted that Humanity may triumph

May the God whom you serve so loyally and so bravely preserve defend and bless you

Faithfully your friend
William H Seward

Washington March 12' 1855

My Dear Sir

The children of this world exact attention to their many material wants from Members of Congress. I have had to put my correspondence altogether aside to attend to the hundred cases of my commercial consultations?

Accept my sincere thanks now for your kind letter of congratulations I hardly knew how you could find time to think of me, in the midst of your labors and the persecutions you are suffering

If the change of temperature here is at all indicative of a general one I feel quite assured that you will pass safely through your trial and that the cause of truth and

Seward Righteousness will receive a vindication full of encouragment to the timid and hesitating

May God protect and bless and reward you

Most faithfully
Your friend
William H Seward

Goshen September 4 1855

My Dear Sir

Besides my political and official and professional trusts I am incumbered with a financial one of great difficulty and very perplexing. I am here spending a month in endeavoring to bring order out of the unavoidable confusion consequent upon my neglect of it through the eleven months of the year

The English Criminal Law denied the aid of Council to accused persons until within a few years past under the deceptive plea. the fraudulent excuse that the judges were of council for them Hence lawyers hardly had a chance to distinguish themselves famously

I hardly know who was the meanest Coke or Finch Both were atrocious despicable. Mac Intosh Romilly and Brougham seem to me the only positive characters of the English Bar. The Irish world yeilds you some noble impulsive and lofty men

The Scottish Bar if I do not mistake—not one—

Seward

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The Scottish Bar if I do not mistake — not one —

Seward

Indeed my dear Sir the Bar of the British Isles has never been faithful to Human rights

They owe more to the feudal chiefs of Normandy than they do to the plebean Lawyers of England

There would have been no Magna Charter in 1776 × for us to copy if the Lawyers had been the only Statesmen or reformers in England

Let them go. Do not praise them except those later and brilliant lights of our own time. Sir Mathew Hale is the best specimen of the old ones

Lawyers in the Revolution were brave and bold. Since that time the profession has been about like the Clergy. Nothing to boast of. John Adams and Hamilton tower above all others

Nobody who discriminates at all between the authority of place and the authority of character would quote × Chase any where. He was just what you ~~have~~ conceived

× Judge Chase of Maryland of the U S Supreme Court

I am confident my dear Sir this one great work is now successfully inaugurated. It is not to set back again. I would that it might be speedily completed but I am not impatient. Knowing that what matures speedily is least enduring

We have conquered the reaction that Whitney's gin produced. Henceforth we shall have an easy ~~triumph~~ and nearly a continuous triumph

Seward

I am glad to hear that I am so soon to have your defence   My absence so long has prevented my receiving your letter until just now

I am very sincerely
Your friend and humble servant
William H Seward

Washington Dec 31.1855

My dear Sir

I am a lawyer for my living. On my arrival here I found a brief requiring instant attention and it has occupied me until this moment.

Hence my omission so long to acknowledge the receipt of your kind letter of the 23d. I thought and I still think you too just to be consciously partial. So I will set down your exaggerated praise of my Plymouth effort to the account of your zeal in the noble cause to which it was dedicated

There are two things that I desire to say to *you* - viz - 1st That I was very anxious to meet you at home for the purpose of assuring myself that you have the stoicism necessary to enable you to continue to a triumphant end the contest with Boston demoralization which you have so thoroughly begun.

Although I only spoke six words with you I was abundantly satisfied on that point; and therefore I assured Mr Sumner and Mr Wilson on my return here that I considered Massachusetts at last regained to the cause of Human Nature.

Seward

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Seward

In my own thoughts I have constantly supposed that consummation if speedily attained was to be due to your restless but sagacious and vigorous activity. I found you just such a person as I think can only fight the battle against Slavery in Boston successfully. The other was that the Anti Slavery ranks in New England especially, contain men who have no idea of the principle of a division of labor and ~~o~~ of a discriminating cast of parts. These have for a dozen years thought it right and wise to censure and cast suspicion on the public laborers here and elsewhere who did not at all times and on all occasions great or small and even without occasion act with themselves and exactly in their own way. Mutual bickerings among the advocates of any cause are very injurious to its progress. What I had seen of Wendell Phillips had prepared me to believe that he more wise than those I have described, could tolerate in me the exercise of discretion which they disallowed. What I had heard of you had encouraged me to hope the same from yourself. But I wanted especially to see you and Mr Phillips and have a full understanding on that subject

Although I failed to obtain opportunities for these explanations my visit was nevertheless completely successful in this respect also— Mr Phillips was just and magnanimous eward

Your letter even divines my desires and fully satisfies them. I am indeed worth little to the cause of Political justice by myself alone, but I hope to serve and advance it by persuading some portion of my countrymen to adopt and maintain it also. When I seem unmoved and inactive you rightly conclude that it is only because I am keeping steadily in view of coming occasion and opportunity to move and act effectually

I will not deny to you my dear sir the confession that my life is chiefly dedicated to the advancement of a reform which I think can not be hastily or convulsively made, that the record by which I mean to be tried is one to reach not to any period or point of elevation but to the end of my life, and the only earthly tribunal to whom I submit myself is Posterity— If this seem to you egotistical as I confess it does to me I pray you remember that even if you do not, some other Theodore Parker will survive me and I fear such obituaries as you have given to a Statesman who though infinitely my superior in ability was not subject to any greater responsibilities than I am

I am glad that you sent your "trial" to Auburn although I failed to receive it there

I went to the Book Store in Boston and was buying one but my friend Ezra Lincoln insisted on paying for it. I read it all on my way home and found it just what the hour demands, a noble and effective alarm against judicial prostitutions, preparatory to a battle that will

Seward

come next after the Kansas question is settled

I have this letter copied because in my own own hand writing it is illegible

I am my Dear Sir

Always your devoted and faithful friend

William H Seward

Washington January 8. 1858

My dear Sir

I do not know whether I repeated to you that I had transmitted your letter to Lord Napier. I did so.

I thank you for your valuable information about the Lecture of Mr Everett, and for your judicious selections. I have had the weakness for many years to think that with sufficient leisure I might present the character of Washington in such a way as to favor the great cause of justice and Humanity more than is generally done by some who fear that the renewal of the memory of the fact that Washington condemned Slavery might work a dissolution of the Union

But the Mercantile Library Association at Boston who have offered me an opportunity to perform this duty require it to be performed on the 22d of Febuary

All the hours that I could possibly

snatch in the interim from pressing daily occupations - could not amount to ten all told

I know not how it is but there really is no leisu here nor even any time to study the subjects of daily debate. So I have given up the half formed resolution to try. Perhaps there may be time after Congress adjourns.

With many thanks and best wishes for your health and beneficial activity,

I remain my dear Sir
Most respectfully and sincerely
Your friend
William H Seward

Private
Washington March 11. 1858

My dear Sir

I am glad that you are satisfied with my speech. I should not be content with it myself if you were not satisfied,

I shall not hold you bound to be content with my speeches or votes on the Mormon question,

The press especially the Republican Press has not given either full or impartial reports of either and it is not worth while to try to correct the Errors, For you and me it is enough that we agree in the principle you have laid down by that we would not increase the power of this administration, It will if I judge aright require but a very short time to satisfy the Country

Seward

that my course on this subject tends not to increase the power of the Administration and especially in Kansas but to diminish and force it out. as well as to impair its influence. and increase that of the opposition every where

I claim in this case as in others for myself alone. while I neither seek to oblige nor even ask others who pursue different courses to agree with me. the indulgence of the discretion so to conduct my own part of the war as to make it most effective

But enough of this. I know you will go on and fight the battle heroically and with effect. and I am sure my share of the conflict will not be less earnest or less neccassary

Faithfully you friend
William H Seward

Washington March 26. 1858

My dear Sir

Accept my sincere thanks for your speech on the Present Aspect of Slavery It is very suggestive. and if you watch me carefully you will detect me in appropriating some of it before the winter is out I am above all things thankful eward for your persistence in treating this Slavery as a thing that must and will be ended.

The hopeless despair expressed by many reformers discourages and so hinders the success of their great labors

Faithfully yours
William H Seward

Washington June 28th 1858

My dear Sir

Habit has made me write "Washington" instead of "Auburn" where I arrived last night and where I now am. I am glad that you were so thoughtful as to send me the two Liberators which contain your speech. just at this time and at this place otherwise I might have lost it. I have read every word of it today. and I think it an argument of priceless value for the cause of Freedom and Humanity. You have discovered clearly that the negative anti slavery policy of the time is soon to cease because it has practically effected all that it can and that a positive action directed towards the removal of slavery from the country is to be adopted. and you have indicated I think justly the ground on which reformers can maintain themselves constitutionally

ote
book

Seward in ~~a~~ adopting this policy

I have recently been meditating on that very subject. but I confess that I have been unable to satisfy myself with any course that offered itself. We can all or any of us strike out a system of action at a blow. but to devise one that a demoralized nation will adopt and train itself up by. that is the work of practical reform

You do not know I am sure how great a work you have done. At least Wendell Phillips dont. for I notice that although he followed you. he evinced no appreciation of your achievment

Accept my sincere thanks for it If the speech should be printed in a pamphlet as it ought to be. pray send me a copy. I shall have use for it often hereafter and I hardly know how to preserve the newspaper excerpts in a way to be able to find them

Faithfully your friend
William H Seward

ward

Auburn July 12 1858

My dear Sir

I have your letter, also the Examiner The argument for Massachusett is complete. How could it be otherwise. For my own part I have not respect enough for the arguments of the ultra slavery writers or Economists to notice them. But it is strangely true that they believe what they write themselves

Between so many guides as we have, so many of them honest but unreasoning, and so many wilfully deceptive though plausible, it is hard enough to keep a vigorous, respectable and effective political party in due organization I should have despaired of this often, if I had not found that just at the moment when all seemed to be in danger of being lost a party practically effective although villainous in its creed was successfully contrived

I have read what I could read of your Boston Orators of the Fourth Reactionist Specious as they are can do no harm I rather take courage from their complainings

Of Mr Quincy's I wish to think well but as yet I have not seen it, Cotemporaries will never justly judge the dead There is a prevalent tone of systemic favor or prejudice It is perhaps useless to try to correct it until time shall have mellowed

I am dreaming about a flight

Seward

through Boston; not a visit there, within two or three weeks. If it happens I shall try to find you and Mr Phillips but, but I shall want to see and be seen by few else

Faithfully your friend
William H. Seward

I am, between us, meditating a demonstration at the next session for a practical and effective blow by the Government against the surreptitious slave trade. The Government can now be forced on this since it has been excused from allowing Great Britain to do our business in that way for us, which by the way Great Britain no longer had the courage to insist on doing. Your speech is suggestive of effective weapons for this controversy and the Dred Scott case.

Auburn November 19 1858

My Dear Sir

It rejoiced a large gathering of good men who were spending the evening of Thanksgiving day with me when the coming in of your letter gave us the welcome information of the restoration of your health

In the cities the Republican party having from the first cowered before

ward

before the Know Nothing movement instead of resisting it defiantly from the first as they ought to have done have been trying to propitiate them and negotiate with them. to the great scandal of that portion of the party that lived off the side walks. It was apparent to me that the only danger in our way in the recent election was that this disgust might keep back the Republican Party or divide them sending some off in chase of a new and erratic and unreliable leader and that ~~even~~ if we should escape the danger to-day it would increase fearfully to-morrow

To the end of arresting this tendency I discussed at Rochester. Rome. Oswego and here on the key that is familiar to the people of the River Districts. Not one of them dreamed more than I did that this was a new or a bolder piece of composition than they had heard and heard for many years. I have great satisfaction in witnessing the contest that the Slave retainers have raised about it. Congress will not have been a month in session before the action of the Democrats will justify all my charges and render my position as manifestly necessary as I am sure it is just

I see at last Massachusetts coming about. Charles Francis Adams brought into Congress at last. It seems as if my own stay there any longer would be superfluous. I proposed to our Central Committee to go to his district to help. but they told me that they had ascertained

Seward

that he was safe, and my efforts were more necessary nearer home.

I will with great pleasure inquire for Mr May when I go to Syracuse I too like him right well. Altho he may not think so because unlike you he will not trust me to walk in my own way always because it sometimes differs from the one he chalks out for himself

Faithfully and truly yours
William H Seward

nkler

Brockville Upper Canada Feb 12 1858

My dear Sir

In turning over the pages of an old author the other day. I met with some curious passages which seemed to have so close a relation to certain subjects very prominent in many of your writings that I have been tempted to take the liberty of sending to you a few that I have extracted from them as the most remarkable

The book is, I believe rather scarce, and therefore I may be allowed to presume that possibly notwithstanding your extensive reading (of which your works leave us no doubt) it might not have fallen under your notice. The volume was given me as a keepsake on my leaving England in 1843 by my old and esteemed friend Archdeacon Bathurst and had belonged to his father, the excellent and learned Bishop of Norwich. The extracts are valuable as evidence of the natural and unbiassed sentiments of an unsophisticated mind: and of the instinctive horror aroused in the breast of a barbarian by the first mention of doctrines which *we* can hear and contemplate with so little emotion. As I read them I could not help calling to mind "the little boy who sobbed himself to sleep praying to God that he might not be ———" You know the illusion

The artfulness of the jesuit Missionaries is eminently characteristic. They don't tell you a

Senkler

word about their replies to these troublesome questions but take no little trouble to impress you with the idea that they gained a complete victory. and that it was by the sheer strength of reason (for that the Japanese could be moved by nothing else) that every scruple was removed. But I need not suggest inferences. I leave the facts with you as so much raw material

I must not conclude however without performing a duty of gratitude

I am bound to tender you my best thanks for the real pleasure that I have derived from the perusal of your works

You may perhaps remember that I took the liberty of calling upon you at Boston in the month of Sept. 1856 I think about the 8th On that occasion you very kindly presented me with several of your excellent discourses.

I was in Boston in the following year - the 5th & 6th of July - I heard you at the Music Hall on the 5th and called at your residence in Exeter Place on the following day; but finding you had left the city for the country I left my card -

When I first saw you I was in affliction for the loss of two of my children. - a son (nineteen) and a daughter (twenty six) who both fell victims to consumption in two following nkler winters. During the next winter that of 56-57 our third daughter (aged twentyfive) was taken from us in like manner. It was with the hope of aleviating sorrow by change of scene that I took my two remaining unmarried daughters and my youngest boy to pay a visit in Boston on the last occasion. This last visit was the means of making me acquainted with other parts of your writings: which I have diligently read since (I hardly dare admit with how much pleasure)

Of course one's prejudices are disposed to bristle up at the first announcement of things so foreign to the dogmas of the nursery. But the time is not yet come when we can freely and fearlessly and *openly* discuss such points. In this respect I apprehend, the English are much more fettered than the Americans- With us Popular Opinion (although we know it to be in many cases virtually Popular Ignorance) exercises a tyranical sway over the human mind, and few are so bold as to defy it. All feel its repressing influence. A writer in the Edinburgh Review for April 1850. p. 274 has very ably stated this matter and followed it through its consequences. But I hope I may make a few remarks upon these matters to you privately for I feel somewhat like Elihu in Job XXXII. 17-20. I must *write* that I may be refreshed seeing I cannot *speak*

And first and foremost of all, my admiration of your sermon, On "Immortal Life" exceeds all bounds

Senkler It is a wonderful production. The unquenchable love of a Mother pictured there is exquisite - the Mother of the outcast Murderer. I can hardly breathe while I read it. and it remains a marvel to me how you could command your feelings sufficiently to deliver it to an audience. "Then go and worship her"! has an electric effect like the Οι μὰ τοὺς εν Μαραθωνι. You have charmed me by allusions to favorite classical passages. The ανηριθμον γέλασμα. in the 10 Sermons p-154 and 270. the very choicest of all gems of poesy. but above all the glowing scenes of Nature which you paint so well. quite win my heart. and more hearts than mine

I dont say this to flatter or gratify you - but I cannot help dwelling upon it. It relieves my own feelings - And as a proof I must crave your pardon if I point out some few passages which I read with regret because they might give a handle to the malevolent critics of whose malice I doubt not you have had experience enough. Now may I without offence do this? I hope so - Yes I feel assured I may. Well then in that beautiful Episode of Glaucus from Herodotus alluded to in your Discourse of Religion p. 65-66 you say "No ship is called by the name of Glaucus because he offended a deity". If I am right in supposing that you took this from nkler Herodotus VI,86 (as the note implies). and if the passage referred to be this Γλαύκȣ νῦν οὔτε τι ἀπόγονον ἔστι ȣ̓δὲν ȣτ. ἱστίη. ȣδεμευ7. εἶναι. Γλαύκȣ the meaning is this "There exists at this day no descendant of Glaucus, nor is there a family [or household] that goes by the name of Glaucus" ἱστίη is Ionic for ἑστία — the hearth home. household for family. Possibly the word might have been confounded with ἱστίον a sail of a ship

It is similar to this "In the next generation his name shall be clean put out" But after all what you state may still be an historic fact although not related by Herodotus. If so, I should be thankful to learn the authority. and should be, moreover, truly penitent for my impertinent criticism Another trifling matter occurs in the vol on Theism &c a Providence p. 311. The Spartan father leaving his idiot daughter to perish on Mount Cithaeron. I suppose you meant to say Taygetus – Cithaeron is in Boetia where Oedipus was exposed Also in the ten Sermons p. 233. Qu: was it Ridley or Cranmer who held his right hand in the flame? I thought it was in consequence of his having signed his recantation that Cranmer did it. But I am not sure. I dont remember that Ridley ever recanted. Again in the same Vol p. 67. The Spaces fallen through by a body acted on by the force of gravity in the 1st 2nd 3rd and succeeding seconds of time are 16, 3×16, 5×16, 7×16 feet and so on and the odd numbers 1. 3. 5, 7, &c The statement in the text seems to have arisen from confusing this question with another and very different

Senkler one, namely through what space will a body fall in *one*, *two*. 3. 4 &c seconds. The answer to which is 16, 4×16, 9×16, 16×16, 25×16 feet and so on

In De Wette Vol II p. 32. 2nd line from the bottom, where the first 3 words of the line above are repeated.   In the same Work Vol I - p. 13. note 6 in two places for δεοπιυθεντα read θεσπισθεντα.

These are trifling matters.

A more important one is the translation of a passage of Jerome De Wette Vol 1. p. 315. The Original given in the note is Sin autem dixerint post adventum Domini Salvatoris et predicationem apostolorum libros Hebros fuisse falsatos, cachinnum tenere non potero ut Salvator et evangelista et apostoli *ita* *testimonia* *protulerint*, *ut* *Judai* *postea* *falsaturi* *erant*. The error appears to be in the words underlined.

The sense seems to be "I shall not be able to forbear laughing [to think] that the Saviour and Evangelist and Apostles should have adduced their testimonies exactly as the Jews were hereafter going to alter them" [pervert them] Which was certainly a supposition sufficiently ridiculous to make "Laughter hold both his sides"   The import of the future falsaturi and the emphatic antithesis of *ita* -- *ut* seems not to have been observed.

I do not remember any other things worthy of remark - altho I think there are quotations in this last mentioned work enkler not borne out by the Text of the LXX. I have no knowledge of Hebrew, though I have taken up the study of it more than once and thrown it away in disgust at the endless ambiguities that I encountered

The LXX though abounding in difficulties – insuperable difficulties – has still many charms for me. I am quite ignorant of German literature except what I glean from the Westminster Review. I feel that I have a great many questions which I should like to put to you – but I fear I have already disgusted you enough. Still hoping that you will not take the above amiss

I beg to remain my dear Sir
Yours very sincerely
Edm. John Senkler

From "Bernhardi Vareni. Med. D. Descriptio Regni Japoniae et Siam.
Item de Japonicorum Religione et Siamensium &c. &c".
Cantabrigiae. 1673.

P. 193. Cap. VIII.

De illis quae à Japoniis objecta vel quaesita sunt.

Operae pretium quoque ea cognoscere fuerit, quae à Japoniis objiciebantur Jesuitis vel inquirebantur, et quid ad illa hi responderint: sunt enim difficillima. Xaverius pag. 260 haec habet: Unum est, quod Japanorum animos pungit et cruciat

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vehementer, quod inferorum carcerem undique clausum ad exitus esse à nobis acceperunt, nullâ ut ope quisquam indè eripi queat. Dolent videlicet liberorum extinctorum, parentum propinquorum majorumque suorum vicem, èt dolorem lacrymis declarant suum. Itaque percontantur à nobis, ecqua spes sit, ecqua ratio aeternam ab illis miseriam deprecandi. His ego scilicet ita respondeo, ut negem omnino. Haec eos cura mirandum in modum angit, atque solicitat, sic prorsus, ut dolore prope tabescant. Verùm in eo malo hoc inest boni, quòd spes est fore ut hoc magis de salute laborent, ne item uti ipsorum majores, suppliciis damnentur aeternis. Rogitant etiam, num eos Deus eripere poſsit ab inferis? Cur tandem illorum cruciatus nullum sit finem habiturus? Ad haec satis est responsum à nobis. verum tamen illi suorum calamitatem deplorare non desinebant, ut ego lacrymas tenere vix poſsem, cùm cernerem homines mihi amiciſsimos intimis angi sensibus propter rem ejusmodi, quae acta jam eſset, nec in integrum revocari ullo modo poſset.

Idem Xaverius. p. 242.

plurimas objectiones proponit his verbis: Mirabantur vel maximè, cùm audiebant, animorum unum eſse communem effectorem. Quod si eſset unum rerum omnium principium, profecto Sinas aquibus ipsi religiones aſsumpsiſsent, non *fuiſse* ignorat*uros*. [not likely to have been left in

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ignorance of it] Itaque multa de hoc principio percontabantur: Utrum bonum eſset an malum? Unum ne idemque principium bonorum et malorum? Respondebamus, unum eſse principium, idque summè bonum, sine ullius mali admistione. Hoc illis non probabatur, quòd Diabolos naturâ malos et humani generis hostes ducerent: proinde Deus, si bonus eſset, nequaquam commiſsarum fuiſse [likely to &c] ut res tam malas procrearet.

Ad haec nos referebamus, Diabolos quidem a Deo bonos procreatos, sed suo vitio factos eſse malos; atque ob eam causam sempiternis poenis suppliciisque mactari. Tum illi objicere, profectò Deum tam crudelem in animadvers. credo, nequaquam eſse clementem. Deinde si Deus hominum genus condiderit, uti nos doceremus, cur homines ad Deum colendum natos à Diabolis exagitari, tentarique sineret? Jam si Deus bonus sit, haud quaquam homines tam imbelles et ad peccandum proclives ab eo condi oportuiſse, [ought not to have been formed] sed mali omnes expertes. Denique Deum bonum eſse non poſse, qui teterrimum illum inferorum carcerem aedificârit, nullâque unquam misericordiâ capiatur eorum, qui apud inferos atrociſsimis suppliciis in omnem aeternitatem crucientur. Postremò si bonus eſset, leges tam difficiles nequaquam hominibus fuiſse daturum. At suis disciplinis tradi, eos, qui disciplinarum autores implorarint, vel ex mediis inferorum cruciamentis ereptum iri. Illud nullo modo concoquere poterunt, homines

digest

Senkler ad inferos detrudi sine ullâ omnino spe aliquando exeundi. Itaque suas disciplinas aiebant pietate atque clementiâ magis nixas esse quàm nostram. Hasce nos quæstiones demum *ita Deo favente* persolvimus, *nullus ut in eorum mentibus scrupulus* resideret. *Omnino* Japones *ducem* sequentur *rationem*, ut qui maxime, vulgoque omnes eo usque *curiosi* ac *molesti* sunt in percontando, ut finem nullum faciant vel argumentandi vel nostra responsa cum aliis communicandi. Hear the Jesuit!!

Page 247. Amanguciamos ante susceptum baptismum *odiosus* quidam ac *permolestus* scrupulus pungebat ac stimulabat: Non videri benignum et clementem Deum, qui Japonibus ante nostrum adventum nunquam se indicâsset, praesertim vero si quicunque Deum non coluissent, uti nos predicabamus, aeternis essent suppliciis apud inferos cruciandi. Itaque majorum suorum omnium salutem desertam ac proditam dicebant ab eo, qui commisisset, ut miseri illi salutaris veritatis cognitione fraudati ad interitum ruerent sempiternum. Haec illos *odiosissime* cogitatio vel maximè a veri Dei cultu revocabat. Verùm *Dei beneficio* error eis omnes et scrupulus exemptus est. Primum enim demonstravimus, divinam legem omnium esse antiquissimam: siquidem

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ante adscitas ab Siniis leges, Japones naturâ magistrâ sciebant, nefas eſse hominem occidere; furari, pejerare, itemque alia, quae decem illis divinis legibus continentur: argumento eſse, quòd si quod ejusmodi scelus admisiſsent, conscientiae stimulis terquerentur. Jam rationem ipsam docere, fugiendum malum, sequendum bonum; idque naturâ insitum eſse in animis hominum, sic prorsus et divinae legis notitiam omnes à naturâ naturaeque auctore Deo habeant; priusquam accedat disciplina. Id adeo si dubium videretur experiri in aliquo licere, qui disciplinae omnis expers in monte aliquo ac solitudine sit educatus sine ullâ patriarum legum cognitione. Nimirum hujus modi hominem, omnis humanae disciplinae rudem atque ignarum, si interrogaretur utrum hominem occidere, furari, ac caetera ejusmodi, quae divina lex vetat, peccata eſsent necne? num ab istius modi rebus temperare rectum eſset? Profecto, inquam hominem illum humanae disciplinae funditus ignarum ita ad haec responsurum ut facile appareret, minime eſse divinae legis expertem [See Paley on a moral Sense] Unde igitur illum eam notionem haud ipse existimandum, nisi ad ipso conditore naturae Deo? Quod si in barbaris hominibus ~~legis~~ id cernatur, quid in humanis nationibus ac politis futurum. Quae cum ita sint, necessario effici, ante leges omnes ab hominibus latas divinam legem in animis hominum innatam extitiſse. Haec eis ratio ita probata est, ut plane acquiescerent atque hisce laqueis expediti, suave Domini jugum facile subirent

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Varenius adds as follows:

Hactenus Xaverius. Cujus Solutione an nodus ille Gordius à Japoniis diſsolvatur, Lectores judicent. mihi in conatu defeciſse *videtur*. [In which conclusion I most heartily concur]

Joannes Fernandus quasdam alias quaestiones a Japoniis motas describit, dicens; Domum ad nos convenere Japonii, ut variis nos interrogationibus fatigarent. Quaesitum est: Ex quâ materiâ Deus animum condidiſset? Nam Corpus quidem è quatuor constare elementis non ignorabant. Qui eſset color animi, qualnam eſset Species? Daemones quidnam eſsent? Cur homines tentet Diabolus, sitque eis vehementer adeò infestus? Cur si erant cuncta, quae Deus fecerat bona, Luciferum, Spiritum malum et contumacem creaſset? Percontabantur alii, quid eſset Deus? ubi eſset? num aspici poſset? alii, Cur Deus, cùm sit adeò clemens, aditum gloriae tantis difficultatibus circumsepserit? &c. &c.

The following chapter of Varenius's History are curious, but not worth transcribing.

Chap. IX. gives an account (as reported by the same Jesuit-Miſsionaries) of the Zeal and Piety of the Christianized Japanese. Here is one evidence of it.

"Multos et verbo Dei et Sacratiſsimo Christi Corpore pavimus, quod illi nimirum, ut solent, *uberrimo fletu*, crebrisque suspiriis percepêre." again, nkler "Dominicâ in Palmis cum Sacrum fieret, Passione Domini per vices, ut fit recitandâ, *tanta* populi *comploratio* orta est, ut vix inter pronunciandum *nos mutuo expandire possemus*. Jam Sextâ Feriâ complures ad verberationem cum flagris ac tunicis confluxêre.... nec Saevientibus eo die procellis atque imbribus deterriti sunt, quo minus acriter sese caedentes, Sanguinemque mittentes, per multos passus agmine composito incederent, quod ipsum Separatim mulieres quoque Christi amore incensae fecerunt, idque Summâ cum pietate ac Sanctimoniâ. Porro aquam Sabbatho Sancto benedictam magno Studio ac fide ad morbos pellendos apud se religiosè asservandum Sumpserant".

Again, ... "Extinctis luminibus, atrocissime cuncti sese diverberant. Equidem ut primum interfui, attonitus rei novitate miraculoque prorsus obstupui."

He goes on to say that the women especially distinguished themselves in this way some of whom begged that they might be allowed to go into the church in men's clothes (tunicis = "Shirts" - I suppose) that they might not be known, and permission given them to lacerate their own backs with iron balls stuck full of sharp points (echinatis globulis ferreis in sua terga saevire liceret) He says he was obliged to deny them this favor, beginning to fear that it would end in their killing themselves.

In a following chapter a

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description is given of a most frightful persecution of these poor fanatics, upon whom the Authorities of the Island inflicted the most horrible tortures

Brockville Upper Canada Apr 6. 1858

My dear Sir

Your most welcome letter of March. 6. and the packet of sermons reached me on the same day (March. 13.) Accept my warmest thanks for both. I was sorry to find you had parted with the last copy of the Sermon on Old Age; for that was one of the Sermons which you gave me at your own house in Sep./56.

Don't you remember pointing with your finger so emphatically to its title and accompanying the gift with a few words of earnestness and affectionate solemnity "Look here! this is suitable to *us* *both*" I have read that beautiful discourse many times. The duplicate copy I shall take the first opportunity of returning to you — I hope with my own hand. I have said that your letter was most welcome — How much so I can hardly express. For, from the day I sent off mine, my conscience never ceased to reproach me for having taken upon myself

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in such an uncalled for manner to criticize passages in your works. I assure you I suffered no little self-torture until I received your answer in the kind tone of which I read, to my great comfort, your hearty absolution. It is, I am sure, far more than I deserved that you should devote so much of your valuable time to me, in the midst of such laborious occupation, and with health (as I am sorry to learn) hardly equal to the severe tasks which you impose upon yourself. And I now feel on the same ground considerable delicacy in again addressing you; but I hope you will grant me the indulgence of allowing me to offer a few remarks in following up the train of thought into which I was led in my last communication

I don't wish to enter into any more verbal criticism: having I fear been in that respect already too profuse. The fact is, the habit acquired by twenty years teaching in England in which my daily occupation was the correcting of Greek and Latin Exercises, and reading the usual Greek authors after the Porson school of Criticism has led me almost unconsciously to scrutinize classical quotations in this uncharitable and unamiable and offensive way. For about that period I always had one or two pupils (for I had only a limited number) preparing either for Cambridge or Oxford. The former of the two being my own university, was naturally my standard, and of course I became habituated to — I might say

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hardened in that system of verbal criticism which originated with Bentley and afterward was cherished by Porson. Dobree Monk, Bloomfield and a host of others, as if it was the soul of Greek literature. Between this pursuit and the other no less distinguishing characteristic of Cambridge – the Mathematics – my whole time was employed

I had during that period of my life the clerical cure of a very small parish, the inhabitants about three score in whole being simple-minded rustics – very few able to read, except the children – and as ignorant as the Tory Patron and Tory incumbent could desire. It was heavy work – dull – beyond expression. At that time Theological *difficulties* were as unknown to myself as to my parishioners I *assumed* as every as every one else did – "that it was all correct" The Arch-bishops. Bishops and subordinate functionaries, backed by the learning of the Universities, were a guarantee that there could be no mistake in the matter. Had there been any flaw, surely (it was said)" these Wise Heads would and must have dragged it to light. And when doubts did force their way into my mind I endeavored to put them to the route. or else put them to sleep. with this same appeal to authority –

I argued that these men were undoubtedly nkler possessed of great learning, many of them great reasoners — eminent oftentimes in mathematical science — and having access to unbounded stores of ancient literature, with abundance of time, and ample learning for research — men, moreover, apparently of great candour, and of honesty beyond suspicion. That there was no reason to doubt their earnestness and sincere desire to find out the truth, and when found to publish it. I therefore bowed humbly to there dictatorial powers, feeling — deeply feeling — my entire inability to confront them, not having the time or the means at my command which would put me in a position for judging for myself in the matter. In describing my own feelings, I believe I am expressing the views of a vast number of persons similarly circumstanced — of course limiting the remark to those who *think at all for themselves* — for the great mass, as you well know, simply repeat the thoughts of others, and thus get all the trouble of thinking done for them. The longer I lived, the more fully persuaded I was that this was actually the case with the great body of the theological writers, that they took all their principles for granted without inquiry — The effect of this discovery upon the mind I found to be both distressing and injurious. For it seemed almost impossible to give to give men credit for candour and honesty when it was evident that they were asserting as truths proved, things which they had never examined into, and imposing them upon men's consciences as having the authority of a divine sanction. This and other considerations obviously deducible from it, must necessarily induce a very uncomfortable state of mind in one who is anxious to know what is the truth. I have long found such to be the case— It was so in some less degree before I left England. and now that I am unconnected with clerical duties (for I have never undertaken any in Canada) and have more time to canvass the opinions of others, of course these agonies of thought recur with even greater frequency and in paroxysms more violent than ever. I often fall back upon Bishop Butler who used to be a favorite author with me in past years; though I never could feel that I had his argument before me in so distinct and definite a form as to understand it as a system It was always more or less vague, and seemed to partake somewhat of the character of dissolving views. But I still regard him as a sober minded and earnest man

Not however so much searching for truth, as determined to force upon others that which he assumed to be truth.

And this specious theory of Analogy he uses much more to confound his opponents than to elucidate the object enklee of his search. When it suits his purpose he dwells as strongly as possible upon the *similarity* between ~~between~~ the natural and the moral government of the world; but when he has another point to carry he dwells with equal force upon their *dissimilarity*. This may startle you as it did me, but in Part. 2. Chap. 1. Section 1. you will find this passage. "However, the scheme of Christianity is by no means *entirely unlike* the scheme of nature" [as the previous train of argument might have led you to think]

But leaving Bishop Butler and his paradoxes to their fate, let me endeavor to bring the distracted rays of my letter to something like a focus. Though I fear you will think them more like those rays which the learned tell us exist beyond the visible bounds of the Solar Spectrum & in reality rays *of darkness*. From Butler I turn to your discourses. and how shall I express my feelings? When you seem to realize in so high a degree that apprehension of the Divine Being as all love, designing only the happiness of his Creatures — and feeling yourself in the fullest sense that perfect love which *casteth out fear*; I am ready to exclaim as a young man did once to me on board a steamboat when he was describing what he had lately heard from a Universalist Preacher — "O. Sir! what would I give to know that what that man said *was true*!" My fellow traveller was a plain simple minded man

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— and he said this with such earnestness that I shall never forget it. I have no doubt but that you are fully persuaded of the truth of your positions: nor do I know any way of positively refuting them, or of evading your conclusions. But bear with me while I advert to one or two points — and give me credit when I assure you that it is by no means out of a spirit of controversy that I write a single word — No. I have but one desire — that is to discover and embrace *the truth*

To me I hope and trust these words will ever be dear. "Amicus Socrates. Amicus Plato sed magis amica *veritas*" If I understand your arguments aright. the whole is based upon a principle which is prominently exhibited in p. 172. of "Speculative Theism" (as well as in many other parts of your works)

"You start from human nature. from the facts of *consciousness*" assuming the fidelity of the human faculties. their power to ascertain truth in *religious* matters as in philosophical and mathematical matters: And upon this axiom or postulate you proceed in p. 179 to demonstrate that God must have made Nature from a perfect *motive*; for a perfect *purpose* &c All this you have stated with singular clearness and force

And when you turn upon your opponent "supposing one to stand up in array against

Senklee you) and say to him as in p. 180 You cannot conceive of the Infinite God creating any thing from an imperfect motive and for an imperfect purpose &c. &c. it is really a masterly stroke- You seem to carry the fortress by storm. My own guns were perfectly silenced; and I was on the point of surrendering, when, after one's heart gets a little over the palpitation, and the thoughts settled down into a quiet rumination: I was led into this sort of half soliloquy.

All this is exceedingly beautiful and transporting. I could most heartily wish it to be true. The conclusion is the very one I could embrace; and long to arrive at. But amidst all this radiance and beauty, a dark ugly question like a lowering cloud ~~cloud~~ suddenly overspread the bright scene. You say the motive, the purpose, the material and so on must be perfect But who is to judge of and decide upon this perfection? Am I? What! can I find out the Almighty to perfection? I don't know enough even about the watch in my pocket to decide whether the means, material, principle and so forth are perfect- What I think to be so, another person more conversant with mechanism might pronounce imperfect.

While Kepler was trying the sectorial areas arcs described by the planet Mars about the Sun, which he found to be proportional to the times in which they were described- for a long time- he was laboring under a hallucination in his own mind, namely a firm persuasion that Mars must move

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in a circle because the circle was *the most perfect figure* Nothing would dispossess his mind of this illusion, until he had placed the sun in every conceivable situation in this perfect figure *the circle* and found that no position in such a figure would answer.

Now I by no means maintain that these are exactly parallel cases to the one under consideration viz. our competency to judge of what would be *perfect* as means or motive or end with the Supreme and all-wise Being. I only mean them as illustrations and that only to *myself* in my own private reasoning upon your principles.

Such considerations have with me the effect of suspending my judgment - making me *pause* in drawing a conclusion

Then again when you assume that we have the same faculties for ascertaining truth in Religion as in Mathematics I cannot help feeling the want of the check and test of truth which the latter can command by trying its conclusions as Kepler did against actual cases in practice, and thus verifying the principles which led to such conclusions Unhappily this mode of verification is not applicable in Religion. Here we have no test of experiment

But notwithstanding these abatements

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or detractions from the force of your arguments. I do not admit that it has great force — I doubt not, to some minds *irresistible* force. Indeed in all books of Evidences of the Christian religion (except those which take miracles for their basis) at least that *I* have read, the conformity of the truths revealed to our ideas of what is right and worthy of God is dwelt upon: in which case, of course, our competency to judge of such a question is assumed. I will venture one more remark, and that is upon future punishment — a very awful subject — You say that our ideas of the Goodness and justice of God forbid that we should think it will be *vindictive* It will be *curative* Now, I cannot account for the almost universal persuasion in men's minds in all ages and countries that crime will be visited with *vengeance*, not with any idea of reformation, but simply because justice demands it, or for the phrases "just indignation" "righteous retribution" &c in all languages, unless that persuasion be a *fact* of *consciousness* coeval and co-extensive with the human mind, and those phrases the expression of a real emotion of the soul from the day when "the voice of his brother's blood" cried for vengeance upon Cain, down to the murder perpetrated the other day in the midst of us. What is the feeling throughout the civilized world just now towards those execrable Sepoys in India? And what would be *our* feelings if we saw poor *William and Ellen*

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Crafts falling into the hands of ruthless kidnappers? Would it not be a *virtuous* indignation that we should feel? Of course all this is obvious enough. But the great question is whether we can infer from the facts of consciousness (if they be such) how an infinitely good and perfect being would be affected at the sight of these crimes which excite in our *minds* the feelings of horror and indignation. I know of no data from which we can deduce any certain conclusion upon such a subject. I cannot forbear adducing a remark of Butler, though I professed just now to take a formal leave of him. Perhaps it has a little too much of the oracular and dictatorial tone, but still it has a depth of good sense in it, at least to my thinking. In Part.1. Chap.2. he says "Perhaps divine goodness, with which, if I mistake not, *we make very free* in our speculations, may not be a bare single disposition to produce happiness; but a disposition to make the good, the faithful, the honest men happy. Perhaps an Infinitely perfect mind may be pleased with seeing his creatures behave suitably to the nature which he has given them...... may be pleased with this moral piety of moral agents in and for *itself*; as well as upon account of its being essentially conducive to the happiness of his creation.

enkler or, the whole end for which God made and thus governs the world may be utterly beyond the reach of our faculties: there may be somewhat in it as impossible for us to have any conception of, as for a blind man to have a conception of colors."

This is certainly a very striking passage, but still I would qualify my admiration of it.

I only admire it for one thing — viz. that it tends to keep down presumption — but if it means to check the free scope of the mind in exploring the evident proofs of the goodness of God in the natural world, I repudiate it with deep disgust.

I am sure it would be to you a perfect incubus. You could never have described that brave old Oak with all its happy denizens (Sermon of Providence) so beautifully if such cold and gloomy doubts and misgivings had hovered over the glowing picture which you were painting.

I for one am thankful that such a glorious picture was not spoilt by those birds of evil omen, those owls and bats flitting before your view. I copied out that passage and sent it to an old college friend in England who is a great naturalist. He was very much pleased but a little shocked at "Well done good and faithful servant"!

And now have I not wearied you out of all your patience? I have cavilled at this and that — come to no conclusion — Shall read all the passages again, probably with increased

Senkler

pleasure. I find that these things are, as abstractions, too high for me; but when addressed to the affections clothed in visible and tangible realities, they are perfectly captivating.— Gibbon makes a pleader for the toleration of pagan worship from a Christian Emperor urge his suit in these touching words "The great and incomprehensible *Secret* of the universe *eludes the inquiry of man*. Where *reason* *cannot* *instruct*, *custom* may be permitted to guide" So say I. After all the agony of thought, must not this be the end of the whole matter?

The sermon printed and published by the Editor of the Bee, I have read. It is very striking. Its plain spoken-ness is undeniable. That prayer meeting you mention was monstrous. I should like to know what number of hearers you commonly have at the Music Hall. Also who is your Co-adjutor that you speak of. The work you mention Buckle's History of Civilization I have only seen reviewed in the Westminster Review.

By the way what an awful article is that on the Religious Weakness of Protestism

I hear that the W. R. has been excluded from some reading rooms in Canada in consequence of that article That idea of the Resurrection I never before heard of—

nkler but that is no great wonder; as I have never read any of the works of the German School — I never saw Strauss. The W.R frequently alludes to something recently discovered respecting the date of the 4th Gospel — Could you tell me what it is?

At the time I was at Cambridge from 1820 to 24. German Neology (as it was then called) used to be looked upon as some undefinable and very shocking thing. and many a shaft was levelled at it from the University Pulpit. One of the Heads of Houses, the master of my own college, (Gonville and Caius Coll) was said (whisperingly) to be tinged with it. Then as now the out-cry of "Infidel!" was the main dependence of the church for keeping up Orthodoxy. To say the least of it — this is a very cowardly way of "maintaining truth" I often wish some able writer would make an effort to deliver the world from this bug-bear

What is an infidel? Is it a man who believes nothing? and is its opposite one believes everything? I take it, 'tis no easy matter to define it. By the way in one of your notes to the Discourse of Religion you say that Hicks said "Tillotson was the gravest Atheist &c". who was that Hicks, and how did such an assertion find its way into light? Do you happen to know whether copies of Cudworth's Intellectual System printed at Andover are still to be had? What size is the work and what its price I never read Cudworth. He must have been a brilliant

Senkler

light in very dark times. I suppose there have been reprints of many such standard works in the U.S. Pray tell me if Mr Bela Marsh of Franklin St. Boston is one of your congregation. I got one of your works at his shop. One of my sons the other day got a "Boston American" of March 27 in which the subject of your discourse on the previous Sunday was mentioned. It also stated that you alluded to Revivals. A Dr Chapin is also spoken of in connection with the same subject — I don't know him by name even.

I am glad to learn by your letter that you have in hand so great a subject as the one you mention, and especially that the Character of the North American Indians will form a part of its plan. Can you come at any of the original ideas of these people touching religion before they were tampered with by the Jesuits?

Herodotus — the dear old man I love so much — shows such a beautiful and deep piety in several places when he is going to speak about the religion of different nations. Quite to the point with your subject. Do look at some of the passages

Euterpe III Τα μεν ϑεια κτλ

Again LXV καταβαιην αν, τω λωγω

Senkler ες τα δεια πρηγματα, τα εγω φευγω
μαλιςτα απηγεθαι and especially CLXXI
και ταυτης μοι περι ευςτομα κειςθω
Also Thalia XXXVIII His proof that Cambyses must be mad because he mocked at sacred things - This last is a beautiful chapter. Excuse me for troubling you with this long letter - as I fear you will think, all about nothing When you find a leisure hour, pray give me a line. Do you know any comfortable and reasonable Boarding House in Boston - preferable to the Hotels - supposing I should in the course of the summer take one or two of my daughters out for an excursion.

Meanwhile believe me - my dear sir,

Yours very sincerely

Edmd John Senkler

We suppose it was Mr John Pulta who told you about us. Was it so?

P.S. I forgot to point out a passage in De Wette Vol. II. p. 570. Speaking of Daniel III. 1. the image is said to be 60 cubits in height and 6 in breadth. Now in my two copies of the LXX. it is the same ῦψος αὐτης πηχεων εξηκοντα, εὖρος αὐτης πηχεων ἑξ.

I wonder where this breadth was taken, and whether the height is limited to the image itself or includes the pedestal and base. I never heard of a man so lean and lanky as to have his height ten times his breadth across the ~~the~~ shoulders, did you?

There is a very valuable note note in p. 152. Vol I

Senkler

note c. I never before could account for the word συν that is here and there dropped down among the words, making no conceivable sense as if it fell from the clouds in the Book of Ecclesiastes Eg gr VIII. 17. et alibi

They seem to have translated letters

A Writer in the West. Review for Oct. 1853 p. 223 fell into a wonderful mistake about the book of Job. He says we have strange un-Hebrew stories &c among others the "wounded dragon" — and the sea snake Rahab trailing across the northern sky Chap. 3 Qu! Is this in Job also? Is it not in Isaiah Chap. 51. 3rd

Brockville. Upper Canada May 22. 1858

My very dear Sir

Your most welcome letter of the 6th and 12th reached me on the 18th I had already received the three sermons — for all which I beg to tender you my best thanks. I have read them all with great delight. So many and various are the topics presented to the mind by these pages, full of deep thought as they are, that I am quite at a loss which to select as the leading subject of my reply, which however must be very brief. At all events I must in

Senkler the first place protest against the inference you have drawn from my last letter, as if I had put forth in it pretensions to scholarship and erudition

No one knows better than myself how completelly the reverse of this is the true state of the case

I remember somewhere in old Mathew Henry a quotation from some one, I do not know who. "Plurima ignoro, ignorantiam meam non ignoro" and I do not know any better terms in which I would utterly disclaim all pretensions of the sort.

I have simply been a plodding learner — sitting at the feet of able scholars and willing to communicate to others what fell from their lips. And I only adverted to my former course of life in palliation of my apparent impertinence in assuming with so much presumption the air of a critic. I will illustrate by a parallel case. Suppose I was standing by watching the proceedings of a piano-forte tuner I say to him "You have made the key of 4 flat excessively brilliant — I fear it is at the expense of the key of 4 sharps." He might very justly think with himself even if he refrained from saying it openly — How very impertinent is this man to make remarks upon a thing which he cannot know so well about as I whose profession it is. But if I could say to him (as happens literally to be the case) I have made the subject of chords a study for thirty years, and during that period have always tuned my own piano-forte, and occasionally the instrument of a friend or neighbors it ought to

Senkler

answer the purpose I should have in view that of palliating my apparently presumptuous remark but I shall wish him to understand that I by no means pretended to be equal even to the worst tuner employed by Broadwood in London, or Chickering in Boston. But this is enough and more, for so small a matter

Many thanks for your information about the Editions of Cudworth, which I shall bear in mind. How glad I am that you mentioned the times when you expect to be absent from Boston. I shall bear in mind the boarding House you name: but shall not be able to say when I can leave home until near the time of so doing: but hope it will be soon after your return on June the 5th

I shall probably go in the first place to the Quincy House Brattle Square, where we stayed last time, and were very comfortable If we find accomodation at a cheaper rate and still as comfortable in a boarding house we can remove thither. I brought home with me last year the "Boston Almanac for 1857 which I got at Jewitt's In the directory in it I see there is no scarcity of boarding houses but of course I do not know their merits.

The Exordium of your sermon on Apr 4th is most admirable — The apothecary's shop. described to the very life — the vague unmeaning application for medicine — was an

Senkler excellent hit. This revival excitement is the very counterpart of the case supposed. I do think it an admirable stroke. That passage in Joshua of ham-stringing (hocking or houghing) two horses – poor innocent brutes – always seemed very harsh; there are others of a like stamp – the barbarities perpetrated on pregnant woman, which we have of late seen imitated by those execrable sepoys are very shocking, though I don't think (at least I don't recollect) that they were *commanded* by God (as the cruel treatment of the horses is said to have been) but still, not a word of censure upon the perpetrators nor of pity for the sufferers accompanies the narratives or prophecy which details the transaction. It has always appeared to me very hard to reconcile this with the character elsewhere ascribed to the blessed God – as merciful, full of compassion, his tender mercies being exercised over *all his works*. Assuming that the ascribing of such cruelties to the Supreme Ruler of all, is the act of an erring man (and *not* the words of inspiration) one is tempted to ask if this is not in the most literal sense "blasphemy" – which old Johnson himself defines to be "an offering of some indignity or injury unto God." Βλασφημια, applied to the dealings of men with each other, meant the "injuring of one's reputation or character"; And I think this statement of the matter is a fair answer to the Rev Mr Burnham's application of such an

Senkler epithet to yourself. But you see there is so strong a prepossession in the minds of almost all religionists that the Inspiration of the Scriptures — total and plenary — is the most undeniable of all truths, that all argument with them is vain.

Paley in his Evidences has not drawn the cord so tight as this. He says, it is bringing unnecessary difficulties into the subject to attempt to make the truth of Christianity answerable with its life for the literal truth of every circumstance recorded in the Old Testament

This admission of Paley's I confess has been many a time a salvo to my own conscience although I have known some persons regard it with absolute horror, and denounce Paley in unmeasured terms for this very admission. Bigotry certainly does make men totally unreasonable and places them beyond the reach of argument. And as the generality of mankind are under this influence (for I think I am not saying too much in this) it is a grave question.

How is it best to deal with them so as to do them the most good? Perhaps it is better not to shock their prejidices by a direct onslaught. Ridicule or caricaturing of absurd tenets often renders obstinacy more immovable, and further excites the evil passions. Beside all reflecting people know that ridicule is no infallible test of truth

Senkler

no serious truth can stand against it. The noble and elevating thoughts of Socrates were trodden under foot by the satire of the beastly Aristophanes, and even the sweet harp of Euripides lost some of its melody by his parodies. With different men, different weapons are of course required; but I think the best class of minds, those, in fact, upon whom it is most desirable to make an impression are invariably most influenced by calm and serious and affectionate argument — they are drawn by "the cords of love" as (to adduce an admirable illustration) in your inimitable Sermon on Immortal Life. The other day an Extract from an English paper came under my notice which was remarkable as showing that the doctrine of Eternal Punishment is sensibly relaxing its grasp The matter is avowed in places where a short time ago no one would dare to whisper it. Perhaps you have seen the case. It is briefly as follows. A tractarian clergyman (Furnival) in the diocese of Exeter requested a neighboring clergyman to preach for him in Passion week, although he knew that the latter was *liberal* and inclined to *Universalism* (his name Head) F. read prayers and sat down in the desk during the Sermon a door from which opened into the Pulpit. When Head was winding up his sermon he got upon his heterodox points Furnival could not sit to hear this without pulling at Head's gown to stop him: and these hints failing of their effect. Furnival

Senkler at last rose and declaring that he could not allow his people to hear such doctrines, dismissed the congregation, who moved off, leaving Head with his story half told. The Editor of the Echo (a stupid Toronto Paper calling itself Evangelical) who reported this story from the London "Record" has got himself into trouble by the way in which he handled the subject. In his hatred of Tractarianism of course he fell upon Furnival without mercy; but he could not resist the temptation to eulogize Head far more than it was discreet in him to do. His words were to this effect. "Mr Head, it is well known rejects the dogma of *Eternal* torments. He regards the New Testament as the "Charter of redemption" and proves out of it that the nature and end of Christs sufferings will be found to issue in nothing less than the *complete* success of the work of redemption". This mild way of talking of Mr Head's heresy was, as the Editor might easily have foreseen, very unpalatable to some of his readers. And of course a terrific fulmination from a correspondent came out in the next weeks issue. One feature in the case is curious. These High Church clergy seem to care for little else than the carrying out of the Ritual. The great enkler

point in this case was to have a sermon every day in Passion week; and to carry out this they are glad of the help of any other clergyman. no matter what his opinions *provided* he will keep them to himself; or at least not be too demonstrative. Furnival, it appears had given Head the subject for that days sermon. It was, "Father forgive them for they know not what they do"— whether any hints were added touching doctrine the narration doth not declare. A very common topic with our Clergy in dehorting their flocks from straying from the pastures of the Church into the wilderness of Dissent, is to represent in very glowing colors the great privilege enjoyed by the Churchman — that while among the dissenting teachers, every man may follow the imaginations of his own heart, the rule of faith is so beautifully marked out with us, by articles, liturgy and creeds, that *unity* of doctrine is infallibly secured. The scene just described is a curious illustration of this invaluable privilege

But I have to bring this desultory letter to a conclusion. I had many things to say, and much to thank you for in your very kind letter— The remarks on Job. Rahab &c are well worth bearing in mind. In a sermon I heard you deliver on Sep. 7. 1856. you pointed out some peculiarites in Luke's Gospel. Such as "Blessed be ye *poor*" instead of (as Mathew has it) "the poor *in* *spirit*" and other things having the same bearing struck me forcibly

Senkler

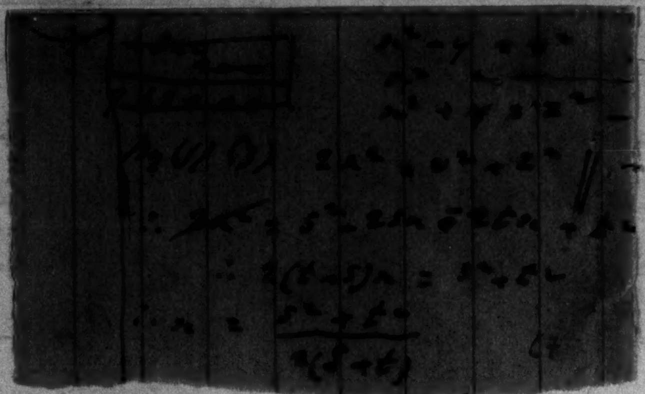
I have seen a confirmation of your views since You did not tell me the usual number of your hearers. I suppose it would not bring a plague upon the congregation as David's numbering of the people did upon Israel and Judah! My copies of the LXX are Bishop Pearson's 12mo and one by Leander Van Ess 8vo I dare say they are, as, you say, not exactly according to the original Version. Job 38.36. is curious "Who gave to women skill in weaving or the knowledge of embroidery?" When my daughters sent a piece of crochet work to the Paris Exhibition, I wrote that passage in the original on the ticket which contained their names— It was rather pedantic to do it—and I dare say no one ever read it— Our English version has no corresponding sense: as indeed is the case in a hundred other passages. Look at that (same verse ver. 14) "It is turned as clay to the seal, they stand as a garment" (which has marvellous little sense) Or taking clay earth hast thou formed a living animal and placed him upon the Earth endowed with the gift of Speech Is not this much better sense!

Believe me to remain my dear Sir

Yours very truly Edm. John Senkler

Just announced that Coal has been discovered

Senkler at Bowmanville Upper Canada at North Shore of Lake Ontario. Better far than Gold. (May 24. Queen's Birth-day)



Monday morn 1858

My dear Sir

Returning from the ticket Office. I found your note We start at 10½ this morning. It only remains therefore to say Good Bye with a thousand thanks for your yesterday's Sermon

But let me entreat you to make an effort to come and see me. I came charged with the most solemn injunctions from my wife and daughters to use all my persuasion to induce you to come. I live on the shore of the Lake of the thousand Isles. and would delight to row you in my skiff among them

Write to me. If that beautiful Sermon gets into Print let me have the enjoyment of reading it over and over again. But don't pay postage! Please mind that

Yours very sincerely

E. S. Senkler

Senkler

1858

Brockville Canada West Nov 27

My dear Sir

I have been very unhappy for some time on account of certain reports which had found their way into our Canadian Papers respecting your health and it was not until this very day that I met with anything to alleviate the apprehensions which these reports had occasioned. The Boston correspondent of the Montreal Pilot under date of the 9th inst. wrote in very desponding terms on the subject. I saw this statement on the 13 inst and it made me as well as every individual in my house very sad indeed. What was I to do in order to find out the real state of the case?

I immediately wrote to my friend John Patton who now lives in Montreal, and who (we suppose) has frequent communication with Boston, telling him how concerned I was at this intelligence communicated by the Montreal Paper and begging him to give me all the information he could obtain upon the subject. He had not at the time ascertained much more than I had read in the paper ~~about~~ but he promised to let me know without fail as soon as he heard anything about the

Senkler

matter, which I know distressed him as much as it did me I have this day received a few lines from him by which I learn with heartfelt thankfulness that you have so far recovered as to be able to deliver a discourse to your congregation in the Music Hall (he says on the 14th but surely that date hardly accords with what the Correspondent of the Pilot wrote on the 9th. However I hope and trust that the good news is true He says you preached on the text "Do thyself no harm" most earnestly would I press that sentiment home to your own consideration — and in so doing I should I am very sure, express the equally earnest desires of your devoted people. whose unfeigned love for you is so vividly depicted in their countenances as they drink in the words which full week by week from your lips. I fear very much that you will overtask you mental powers. All physiologists will tell that this cannot be done with impunity: The functions of digestion and assimilation must inevitably suffer and the consequence must be disease! Pray excuse the freedom I use in these remarks They are, I assure you dictated solely by a desire to do you good

There are hundreds of preachers who prepare one or two sermons a week, but what is this as an effort of the mind when these sermons are to be heard perhaps but once, and never to be read by any one but the writer. (Shall I say compiler?)

Senkler

To produce a hebdormadel orthodox humdrum is an achievement of small effort not at all inconsistent with the enjoyment of perfect mental repose I had almost said *somnolency*: but that we will reserve for the audience

It is a very different when the composition is liable, if not destined, to appear in public print; for such seems to be your case – as the columns of the Bee "testify" To be *so* prepared week after week, involves a heavy demand on the mental energies which as I have already intimated, must inevitably re-act upon the physical. I dont know what turn you actually gave to your discourse (I wish much that I did) but I hope you have come to the solemn resolution that you *will do yourself no harm*! I should be rejoiced to hear that no incurable harm has been done; and that your prospects of renewed health have continued to improve

I have never ceased to regret that my visit to Boston last June was so ill-timed being just after you had removed into the country. It was very unfortunate, for I wished to have had some talk with you about a few points, which have not ceased to trouble me even yet

Pray has the Sermon which you preached on June 13th been through the press?

Senkler

My eldest son who visited Boston about July 4th was much more fortunate: for without at all expecting such a pleasure he obtained an introduction to you through some very kind lady for whose kindness he was transported with gratitude.

He simply asked some questions of a lady who sat next him at the Music Hall when she seemed almost immediately to suspect that he was the son of your correspondent: and volunteered to introduce him to you after the service. He was not sure of the lady's name. Would you when you write mention who it was to whom he was under such obligations? He *thought* it was either a *Miss* Stevens or Mrs Stevens; but was not sure

While I was myself at Boston I paid several visits to the antique book store of the Messrs Burnham and Co: I could not meet with Cudworth, but I thought myself extremely fortunate in getting a good copy of Mathew Tindal's "Christianity as old as the Creation." What an admirable book it is!

I don't know that I ever enjoyed the reading of any book more. That was a wonderful age for talent. The collision of men of real genius in the ardour of controversy brought out sparks of brilliancy such as have not since been seen.

The thoughts were their own — fresh and new — emanating from an intensity of feeling not to be expected now that those subjects of controversy

Senkler

are become hackneyed and worn thread bare

Was it not a masterly stroke in him to enrich his title page with motto's from his strongest opponents? even to take the very title of the book from the words of Sherlock! He has set Tillotson in quite a new light to me, A noble honest hearted man! While the great Dr Samuel Clarke of whom I had entertained a very exalted idea is shorn of half his glory.

The Fathers and early Christians writers don't shine much after he has had the handling of them. My admiration of the beautiful perspicuity and sound good sense which pervades the whole chain of argument is beyond all expression.

It is said in Tindal's life that this book brought out a host of assailants I am curious to know whether any of them could find a weak place in such a fortress No doubt you are acquainted with some of them — but my reading has been of a very different stamp and in no period of my past life had I time or inclination for polemical divinity.

Can you remember any points on which they had the advantage over that masterly reasoner? I feel compelled to call your attention to a few passages which struck me so forcibly. (It may serve

Senkler to refresh your recollection of things which you read long ago) The sarcasm in p. 168. is inimitable "'Tis the observation of Naturalists that there is no species of Creatures but what have some innate weakness which make them an easy prey to other animals that know how to make the advantage of it: Now the peculiar Foible of mankind is superstition, which at all times has made them liable to be practised on, not by creatures of different Species but by those of their own; who by a confident pretence of knowing more than their neighbors, have first circumvented the *many*, the *credulous and unwary*; and afterwards forced the *free-thinking few* into an outward compliance......... The more superstition the people have, the easier they may be imposed on by designing Ecclesiastics and the less religion the Clergy have, the more unanimous they will be in carrying on their common interests: and *when* the clergy are without religion and the people *abound in superstition*, the church you may sure is in a *flourishing condition*....." !!! The following is excellent (p. 187.) What can be a fuller evidence of the sovereignty of reason than that *all men*, when there is anything in their traditional religion, which in its literal sense cannot be defended by reason, have recourse to any method of interpretation, though ever so forced

Senkler

in *order* to *make* *it* *appear* *reasonable*......
again "Each one crying *their* religion contains everything worthy and nothing unworthy of having God for its author; *thereby* *confessing* that *reason enables* them to tell *what* *is* *worthy* of having God for its author"

The next is admirable "If we can't believe otherwise than as things appear to our understandings, to suppose God requires us to give up our understandings (a matter we can't know but by using our understanding) to any authority whatever, is to suppose he requires impossibilities"

But I should fill my paper long before I culled all the beautiful and sweet flowers which delighted me. I could not forbear holding up to you for admiration these few nosegays as I should if we were walking together through beds of choice flowers - for it doubles the enjoyment when another participates in it

I have written to England for Cudworth; and in doing so I strove to act upon your suggestions as to the particular Editions, of which I was quite ignorant till I was better informed by your letter. I feel rather inclined

Senkler toward Mosheim's Latin Translation which is said to be extremely elegant, and enriched with valuable notes. However there is always this danger in a translation, that idiomatic expressions when translated are liable to express a little more or a little less than was intended in the original.

I have delayed the sending of this letter being really afraid lest you should still feel too unwell to be worried with a heap of irrelevant and uninteresting correspondence. However I will risk it. relying on your kindness to accept it as an expression of good will and good wishes which has nothing to recommend it but its sincerity.

Most heartily do I wish I could hit upon a topic which would afford you a moments entertainment. But I live here quite out of the world, in dull monotonous seclusion: as I am sure this heterogeneous concern of an epistle will too evidently testify. I should feel greatly rejoiced to receive from you at your convenience an assurance under your own hand that you are regaining your health and strength.

With best hopes and wishes believe me my dear Sir

Yours very sincerely and gratefully

Edm John Senkler

Finished Dec. 2. 1858

That is a smart aphorism in the last No of the

Senkler

Westminister Review. p. 221. on F. W. Newman

Speaking of those people who are not amenable to the laws of human logic &c

....."That they are thus entitled to the sublime privilege of regarding themselves and being regarded by their adversaries as irrefragable, since there is clearly no reasoning with men whose logic is not of this world!!!

Brockville Canada West. Jun 5. 1859

My dear Sir

I have just learned that my friend Mr John Patton is passing through Brockville from Montreal to Toronto, and that he purposes to proceed thence to Boston

I am unwilling to lose such an opportunity of sending a line or two to you although I can say but little of what I would have said with a longer notice.

First let me thank you for your delightful letter of Dec. 9. which was in every way most welcome. but especially in showing that you are in good heart about yourself. notwithstanding the heavy trials which you have had to undergo

What a terrible complication of maladies! and then such a relapse! and after all

Senkler how composedly you assent to all that has occurred!

This is delightful to read—but you ought not to think so lightly of it – it will make you less careful of yourself— I see this ground of fear in it. Still I trust you have *present* friends who will look well to this and will not suffer you to run risks, Indeed there can be no doubt on this point; and I hope none as to your resignation Tacitus tells us that the Old Germans looked upon women as prophetic – endowed with more than human wisdom –

In time of sickness I think we may without any harm to ourselves give in to this persuasion: perhaps on more occasions than that even

A new year has commenced. It is awful to think what destinies it may bear with it. to nations and to individuals.

But though we are not permitted to pry into futurity. we can hope and pray. and wish all good wishes to those dear to us

May it be a happy year to yourself and all dear to you!

I have not time to advert particularly to the contents of your letter. The extract from Hegesippus is worth treasuring up. I suppose this is from the μυριοβιβλον of Photius to which I have seen references in Classical Annotators, though I never saw the book. That parenthetical expression

Senkler

ὀυκ οιδα ὁτι και παθων I take to be equivalent to our vernacular, "I can't think what the d—l. put it into his head" Some of these old ecclesiastical Authors, wrote very elegant Greek

That remark applies to Chrysostom The tract περι ἱερωσυνης (which is all I possess of the golden-mouthed father) is singularly chaste in the language though I think it very prosy in matter

Certainly Hegesippus is very plain spoken — but when Peter and Paul are represented in the Sacred Document as at open issue — one thinking that the other "was to be blamed" the astonishment with which one first views the sentiment is considerably abated. That collision at Antioch between the two famous Apostles has always been a great stumbling block to me. It is none at all to orthodox preachers apparently — for I never heard an allusion to it in a pulpit to the best of my recollection —

I thank you for your very kind offer to lend me Cudworth; but I shall have one from England (I hope) in a few days, together with other old works which will give me reading for the Winter and longer still, if I live — I

Senkler equally appreciate your kindness
I am sorry to cut short this letter
Should be right glad to hear that you are
still improving With kind regard and
best wishes to you and yours not omitting the
kind Miss Stevenson who was so good to my boy

I beg to remain yours, very gratefully
Edmund John Senkler

80
Mann

Boston Sept 18th 1844

My dear Sir

I am greatly obliged to you for your kind letter and kinder offer, to come to my rescue now, when the Philistines are upon me. The Pamphlet was begotten, conceived, *gestated*, born, nurtured in disappointed, rabid self esteem. It was because I would not throw a sop to them, that the masters have flung a fire-brand at me.

You may judge what the spirit that manages the Boston schools is from the source of that spirit as exhibited in the Pamphlet. I am hardly yet determined what to do, but shall be governed by my friends, among the worthiest of whom are the two good Doctors you name. When it is concluded *they* will let you know.

As to their having me "on the hip" in the matter of *visiting so many schools* if I should reply, they will gnash their teeth at that worse than at any other part

Very truly and sincerely yours, &c
Horace Mann

P.S. I did not observe till I had written my letter that I had but

Mann half a sheet. — If you will excuse me now. I will gladly send you two, next time

Boston Dec. 24th 1844

My dear Sir

About seven years ago. Mr Rantoul wrote an article for the North American Review which touched upon the history of our common school system, and would be the best document to which I can refer you. I shall call on Mr Rantoul today. and see if he has a copy. and if I can get one. I shall send it to you. If I cannot you can find it by a file of the Nos

About five or six years ago. Mr G. B. Emerson also wrote an article for the same journal. which has some historical sketches. This is only to be found in the Review itself

Always call on me, for the cases are so few when I know what you don't that the trouble will be small on my part

Very truly and sincerely

Yours &c

Horace Mann

Mann

West Newton Jan 17th 1848

My dear Sir

The history of my educational helps, lets, and molestations may be very much enlarged or abbreviated; but as you ask me only for "hints" for a "little article" I suppose you do not desire many details; and besides, my want of time will be your best security against long-windedness

The Board of Education, as you know, was established in 1837. I was then in the chair of Senate, and had no more idea of being in the office, I have since filled, than either of us now has of being President of the United States. Being afterwards made one of the members of the board, several of my colleagues united to press the Secretary-ship upon me; and after resisting a long time, I yielded. I confess I felt an irresistible longing and hopefulness for the sphere of labor their proposed, which compelled me to relinquish my situation and a profession then worth to me from $2500 to $3000 a year. All men but one, so far as I know, thought me a fool; and most of them said so. But I have one most beautiful letter of

Mann congratulation from Dr Channing — the only word of encouragement I ever received

Soon after the establishment of the board, the American Sunday School Union, thro their Secretary Frederic A. Packard, sought to introduce their books into our schools, as school libraries. Failing in this, they, or rather Mr Packard, attacked the board and raised the old-fashioned cry of Infidelity

He published two letters in the New York Observer, addressed to Dr Humphrey then president of Amherst College, summoning the Orthodox to come out against the Board.

Some orthodox clergyman in Mass. informed the Observer of the origin and falsity of the letters and the residue of the series was interdicted in that paper. But the whole (four in No) soon appeared in a pamphlet form, and were sent to all the orthodox clergymen in Mass.

They caused great excitement. They sowed the seeds of a jealousy, which are still springing up, and which no diligence on the part of the Board can for a long time root out.

Though these letters were addressed to Dr Humphrey and therefore went out with his supposed sanction, his consent was never asked, nor did he know it till they appeared. Three or four years afterwards, when the jealousy had begun to subside, a new emission of the letters were distributed thro. the State

Mann

I think not a new edition, but probably remaining copies of the old one. The letters of Mr Packard were as wicked a libel as were ever published, and must have been known by him to be so. I send you the only copy I have, which you will therefore please to return

For the course of the Boston Recorder, I refer you to my letter to Mr H. Smith Sequel. pp. 37–39

For the course of the Church Witness I refer you to the pamphlet.— The Common School Controversy

At the time the Board was established the strife between the political parties waxed hot. As I had office by favor of the Whigs, the Democrats thought they could make some "capital" by opposing the Board. as a whig measure

In the fierce controversy, which preceded the election of Gen Harrison, several leading democrats, in their speeches to mass-meetings, in different parts of the state, made the Board, one of their objects of assault. Among the most prominent of them was Isaac Davis of Worcester since, for two or three years, the candidate of the democrats for the office of Governor, and Seth

Mann J. Thomas, now navy Agent (I think) at Charlestown

All this out-door opposition furnished too good a chance to be lost for male-contents in the Legislature. Soon after I was appointed Secretary, Frederic Emerson sent me a copy of his Arithmetic accompanied by a note bespeaking my good-will in their behalf, because they contained two or three questions bearing on Temperance

But I used no official influence, and gave no official recommendation, in favor of any school book;—and so, of course, not of his.

He had made application to a member of the council to be appointed a member of the Board. This, of course, would have been a fortune to him through his book. Not being put on the Board, his mind was made up that others should be put out of office

In the winter session of 1840, he, being then a member of the House, used unremitting diligence—to prejudice every man in it against the Board. To the democrats, he said it was aristocratic. To the orthodox, he said it was infidel. To the penurious, he said it was costly. &c &c At length, towards the close of the session, when he thought he had everything ready, he got the *principal of an Academy*, to move the abolition of the Board, the Normal schools, the refunding of Mr Dwight's donation &c. &c. I send you the document, which

Mann however I would thank you to return

The committee on Education had been prepared for this movement; the order was hurried through their hands, without allowing time for discussion the bill was introduced, and a most excited debate ensued. You will see what a noble stand was by taken by the Hon John A. Shaw, now of N. Orleans, and by Thos A. Greene Esq - members of the House. See also the Letters of Mr Emerson and Dr Howe. Look also at the 8 vol Common School Journal pp 280-288-289 et seq I have replied to this attack in my last report. pp. 22-24

With the recents attacks of the Orthodoxy upon us, you of course are familiar. Have you seen the Oct. No. of the New Englander? It contains an article from Dr Davis of Westfield, in defence of the Board, and of me.

From the body of Common School Teachers, I received neither much aid, nor much opposition, previously to 1844 when my 7- Annual Report. (Education in Europe) appeared. This described schools of so high an order, that several of the Boston Masters said, "It will never

Mann do to have it believed that schools can reach this rank - and that too without flogging" The flogging in the Boston schools as every body now knows and as few will deny, had been atrocious

In my "Answer" to the matter, I gave some account of this, pp 110. et seq - especially 112. Some half dozen leaders, - for I do not think the No extended beyond this - instigated the association to attack me. Howe or Mr Fowle can tell you about this association alias *Club*, *for eating and drinking and telling* ~~bawdy~~ stories.

Compare the doctrine of Mr S. S. Greene, about teaching children to read with the *Report* of his school just made by G. B. Emerson Esq p. 24. compare Mr Jos Hale's doctrines about corporal punishment, with the report just made in his school pp. 63. 77. 87. the materials being almost the best in the city - The school being about the lowest

But this is going probably too much into detail. Howe and Fowle can enlighten you on almost any point pertaining to the point It ought to be understood that Toryism and High-Churchism take the same ground against free education, without doctrinal instruction, that is done by the orthodox here I have had some good friends among the orthodox. Mr Foster whose letter you will find in the Common

School Controversy" is a man with a conscience. So is Rev Emerson Davis D.D. now a member of the Board. whose letters appear in the Smith Pamphlets.

Dr Humphrey. too. has helped us much; and so has Mr Sears. Indeed a majority of the Board. is now orthodox. and yet you see what a report they have made.— the 11th et seq especially the report concerning Mr Peirce of the West Newton school signed by Dr Humphrey and Mr Hooker. eminent orthodox clergyman. How very politely but very directly they give M. H. Smith. the Boston Recorder and A. W. McClure of the Christian Observator the *lie*

They deserve credit for this, but I have too much to do to write more

Yours very truly
Horace Mann

P.S. I find I have need to send you only Packard's "Letters" "The Common School controversy" my "Reply" and "Answer" to the Masters. All the Smith Pamphlets you can find at Mr Fowle's

The whole Report and debate in 1840, for abolishing the Board are in the "Common School Journal" Vol. 2. p. 225 et seq which you can see at Mr Fowle's and

Mann also all the other papers in the journal to which I have before referred.

West Newton. May 22d 1847

Dear Sir

Yours of the 15th inst. was not received until this evening. I shall be most happy to meet the friends of a true conservative reform anywhere, and particularly at your house, if my engagements will possibly permit.

The Board of Education however, are to meet, on Wednesday next. and may be in session two or three days. From them and their committees I have never been able to escape — for an hour. If, therefore, I do not appear, you will infer I cannot.

By a "conservative-reform" I mean the removal of vile and rotten parts from the structure of society, just as fast as salutary and sound ones can be prepared to take their places.

Yours very truly

Horace Mann

West Newton Nov 3d 1849

Dear Sir

I do not think I can ascertain with desirable precition, the facts about which you ask, without going to Washington; but I think that Mr Charles Hudson would tell you approximately, without any trouble. He was the best informed man, in the Massachusetts Delegation, on such points; and though he probably crossed your track in voting for Gen Taylor, yet I assure you, he is a very good and honest man.

You will need no introduction to him; otherwise I would give you one with pleasure.

Yours very truly
Horace Mann.

West Newton Sept. 25th 1851

My dear Sir

It has been settled long ago, by Mr Felton and Mr Hillard, and I fear by others also, that my classical attainments are of a very "slender" character. One thing is certain, I have not a book of the classics in my house, having sold every thing which I had to dispose of to put into the schools

What I want you to tell me is, the authorship of the following sentences:*

"Nolite, obsecro vos expavescere iste, quae Dii immortales: velut stimulos, admovent animis. Calamitas virtutis: occasio est. Hos merito quis dixerit miseros. quos, velut in mari lento tranquillitas iners detinet. Deus quos probat. quos amat. indurat, recognoscit exercit. Quare in castris quoque, peri[c]ulosa fortissimis imperaretur. Dux lectissimos missit, qui nocturnis: hostes aggrediantur insidiis, aut explorent ita aut presidium loco deficiant. Nemo eorum qui exeunt dicit. Male de me Imperator meruit — sed Bene judicavit Idem dicant, quicunque jubentur. pati timidis ignavisque flebilia, Digni visi sumus. Deo. in quibus experiretur quantum humana natura possit peti"

I think it is from Seneca. De Prov. but dont know and I dont own the book. — nor is there one I suppose in town.

I am getting out a volume of my speeches &c. — anti-Slavery. I have thought many times since I begun it, how my presumption contrasts with your modesty. — I I getting out a book and you not. — when you have materials on this subject, so vastly superior to mine. I do wish you would publish what you have had occasion to write touching Slavery and its cognate diablisms, within a few years.

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* See Mamie's dedication of her Slavery volume 1851

I want also to find a few of the best authorities, taken from as wide a range as possible, among heathen and Pagan writers in favor of the "Higher law" *Can you refer me to them?* I want to shame our *Christians* by a little *Pagan* morality

Yours very truly
Horace Mann

Washington. Aug 10th 1852

My dear Sir

I hope you did not think the two queries which I put to Mrs Mann, imposed any necessity on you to write an answer; though I am so glad to hear from you, that I might be tempted to use means a little irregular, for that purpose

I sent the questions about Gen Scott's suppositious policy, because I think *justice* to be the *highest policy*. I know you think so too. It being my belief that Scott is an anti-war man, (sub modo) and an anti annexation man.

I think it wrong. or rather it would be very wrong in me, to intimate the contrary. Besides the tendency of all such statements is to put the two Presidential Candidates upon the same ground whereas I think their principles. desires and purposes are very diverse. I know there is little if any difference in the platforms, but there may be all the difference between life and death in two pilots though both profess to steer by the same chart. One may wreck you while the other may get you safely into port.

A strong effort is made by men who care more for democracy than for Anti-Slavery, to make out that freedom has more to hope from the success of Peirce than from that of Scott. But this I believe to be a great mistake and I do not think the argument ingenuous

As to the amount of the Free Soil vote, it must be remembered that, in 1848 New York alone gave 120.000 for Van Buren Now if she gives 50.000. I shall be agreeably disappointed

Our loss of Rantoul is very great The men in Massachusetts, whom Sumner and others like him, could act upon. are mostly right already. But Rantoul had his hand on many bad men, and could have controlled them. Now they will go unrestrained and run riot I am also struck with exceeding sadness because this is the second of the blows that our cause has received

Taylor's death let in the whole pack of slavery blood hounds, and they have wantoned in their power ever since

Will not Rantoul's death unleash another pack? I fear so. Nothing but my faith in God saves me from despair, for, just now, I can hardly walk by sight. Well I shall hold on; for the true disciple labors as earnestly for a cause which cannot succeed yet for a thousand years, as though it would triump to-morrow

I am always glad to hear of you down at the house in the grove, and hope to see you their before long

Till then — Farewell.

Horace Mann

West Newton Sept 20th 1852

My dear Sir

The Rev. Dr Nevin of Cleveland, Ohio, though differing from you very much in doctrine, has a great regard for your character and a firm conviction of your worth. He wishes to form your acquaintance; and from some little opportunity I have had of knowing him, I am sure you will find great pleasure in his acquaintance

Dr Nevin stands ahead of his brethren in his vicinity as you do ahead of those in yours and in consequence, meets with the persecution which always befalls the pioneers

He is endeavoring to establish a Free Church in Cleveland, and may like to ask your advice about the means

With great regard,

Yours very truly

Horace Mann

P.S. The hill looks far less desirable since you left it

West Newton Oct 16th 1852

My dear Sir

Have you the Anti-Slavery Standard newspaper, containing Dr Thornwell's Report on Slavery, made at Charleston, South

Carolina.— I mean the copy I gave you one evening at my house.

If you have, please send it to me by mail, as I want to use it in my speech next Thursday evening

With best regards
Yours very truly
Horace Mann

West Newton Oct 20th 1852

My dear Sir

I am afraid you will be sorry you "listed", so many requests for service are appended thereto.

The enclosed correspondence as they say explains itself,* only that my letter is so misprinted, from the middle downwards, as to make worse nonsense than I did.

You will see the New Bed*forders* are in a rage. I allowed them superiority of the affections and sentiments.— the *upper end* of mans nature.— but they want the intellect too. As for their "demon" of colonization, I did not hint at it but so Ricketson tries to understand me. Now they have requested the Liberator to republish the correspondence; and if my friend Phillips could get hold of such a thing my experience teaches me that nothing would delight his pious soul more than to make the worst of it. The coloured people ~~people~~ of Boston, are at present, very well disposed towards me and our cause. But it would be in the power of the Liberator to turn all their saccharine into acetous, by the infusion of one phial-ful of innuendos, or suspicion about colonization

Can you stop the chemical operation? You can if any man can, and therefore I take the liberty to trouble you with the enclosed and this clumsy explanation,

and remain as ever, Yours, most truly
Horace Mann

* For correspondence see pp 127. 128

Washington Jan 7. 19th 1853

My dear Sir

I did not return till this week. I did not get easily acclimated to taking my lodgings, night after night, in railroad cars, and being wrecked on snow-drifts: but on the whole, have returned much improved in health.

I had not seen your sermons until I found them here. I do not see how you deny the *miracles*, and still write such Discourses. It seems to me a flat contradiction, and I must leave you to reconcile the facts if you can

I have received the enclosed letter, which appeals to me in a way that I cannot well resist. These works—a grammar, a reader and a lexicon—can be obtained much cheaper in Boston than here. May I trouble you therefore, to obtain them, and order them forwarded as per direction in the letter, and I will reimburse you when I return to Massachusetts

I do not feel able to send the costliest works. Please get as cheap ones as you can, if of good authority

With best regards for yourself and Mrs Parker, and Miss Stevenson

I remain as ever, very truly yours

Horace Mann

North Adams Mich Jan 5 1853

Dear Sir

I take the liberty of addressing you, believing that you are the friend of the poor and the friend of Education

I have for many years contemplated

the study of the Greek language. I am now 34 years of age Am I too old to study the language? I ardently desire to be able to read the Scriptures in the original Greek. As a minister of Christ I feel that the knowledge of the language would be very beneficial to me

I entered upon the world's stage poor and destitute of resources. I have struggled as a pioneer minister in this new country. and have never found means to spare to get the necessary books for a course of Greek study. I have thought many times of trying to break away and go through a course of study in some good literary institution; but I see no way. and I have finally determined to try it alone.

The motto is "what man has done, man may do" But the greatest difficulty now is to obtain the necessary books. Grammar. reader. testament and lexicon I have thought perhaps that you might interest yourself in my behalf and use your influence in obtaining the necessary books best calculated for a course of study and send them to me by express at Hillsdale Mich.

You may wish to know my views in matters of religion. I have no creed but the Bible. no name but christian and no test of fellowship but christian character.

If you can aid me in this enterprise
you will confer a benefit on me
Let me hear from you
Yours respectfully
E. Crosby

Washington Feb 22d 1853

Dear Sir

I do not know when I have been more moved to righteous indignation, than in reading Wendell Phillips late speech

I have not seen the Liberator of last week. It has been regularly sent to Mr Giddings. Mr Allen and myself: but this week, none has come to either of us. Is this coincidence accidental? But I learn from the National A. S. Standard, that it was supplied with Mr Phillips speech from the Liberator's office. and therefore I have no doubt the speech was in the last issue of that paper. I have made my comments accordingly

I am exceedingly sorry to have such an occasion to expose Mr Phillip's falsities and meanness

I have said to you before that

he had a wide stripe of devilism in him; and such a speech as this shows it is growing wider and blacker.

I want his falsehoods corrected. If the editor of the Liberator, or Mr Phillips will make reparation, it would be far more grateful to me than to publish my communication. If they will not, then I feel bound to vindicate myself. If you think I have said a word too much, you are at liberty to alter it; but you will remember that justice to me, comes before foregiveness to them

Will you do me the favor _in addition to your many others_ to see as far as you are able that I am set right in the Liberator

With all good wishes, I remain most truly
Yours &c Horace Mann

Washington Feb 28th 1853

My dear Sir

Since I emitted the spark that was struck out by Wendell Phillips, hard and cruel blows, I have had some misgivings about troubling you with it; especially as Mrs Mann writes me that the devil has been after you very much as he was after old Job. But I hope you will be a tougher

Note in book

subject than Job to subdue; as your assailant is less impolitic and inhuman than mine. I read your speech today in the Liberator of last week, with that "lifted up" feeling — as tho the air was better and the horizon broader. — which I always have when I read what comes *from* you; but my dear sir when I came to that part of it in which you refer to that very speech of Mr Phillips. and say, it contained "*nothing that was not true*" my heart sunk within me.

I must drop the curtain here, for I cannot speak further.

If it is your opinion that what Mr Phillips said about Mr Sumner and Mr Giddings. and especially those sayings of his respecting me *are true*: then in asking your aid respecting my reply to him. I must have asked you to perform a most unwelcome service. and should not have done it — nay I ought, as I do, to interfere immediately, and retract the request. — relieving you from an obligation which friendship might seem to warrant; but duty, *with your views*, must forbid.

Regretting that I have put you to

Mann

any inconvenience or molestation. will you please send the papers to me. at West Newton. where I hope to arrive on Saturday the 12th prox. as I shall linger on my way for a week

With many thanks for your many kindnesses I remain

Your friend Horace Mann

P.S. It is generally understood here that the Chief Joiner has selected every piece that is to go into his cabinet. Marcy will be Premier Cushing probably Attorney General. Davis the worst of fire-eaters, for war.- the most exacting, proud and egotistic of Southern disunionists, taken, both for his own sake and as a compliment to the most scandalous and rascally of States. This gives the Cabinet not merely a Southern aspect. but even. worse, a kind of Mississippi repudiating aspect —

New York March 9th 1853

My dear Sir

You cannot tell how your note which came to me thro Mrs Mann relieved me. It took the agony all out of me. I have by mere chance got a copy of Mr Phillips reply to me. I have prepared an answer. which. as there is no time to be lost. I send directly to the Liberator.

I should be greatly indebted to you, if you would perform the same service for me as before, especially looking at the proofs, for I have poured it out so fast that I fear some of it may not be the highest specimens of calligraphy

I have no more time, as I go to Conn, this afternoon to lecture and don't expect to be at home till Saturday next, or possibly in the Sunday morning train.

Yours ever and truly
Horace Mann

West Newton March 15th 1853

My dear sir

I really feel so much indebted to you for your kindness to-day, and heretofore, that I shall lose credit with myself if I do not acknowledge it

Your tenacity of friendship for Mr Phillips is very agreeable to me,—though for the tenacity rather than for the object's sake. His whole course towards me and others has impressed me with the belief that he does not love truth

Mann

and that in my theology is damnation.

Nevertheless. I pray God. you may be right and I wrong

The facts of the story you told today about inviting me to dine with him. had left no trace on my memory. Indeed, I do not recollect that you said *you told me* of his being expected

If not. then it had no personal significanc

If so, then I should suggest but two explanations.—either I was so engaged as to render an acceptance impossible: or what I should deem more probable, I might have expected to meet a man, to give him my hand, and to go through with the common acts of civility, in a heartless way, both of us suppressing *what was most within us*; and this I will never do. I will never treat a man with respect whom I do not respect, be the consequences what they may. so help me — Horace Mann. who is Yours very truly as ever

The first trial of Drayton and Sayres laste twenty one successive days. It was in the depth of a Washington Summer

For the first days of the trial. the Court room was packed like a slave-ship. As was said when one of the English comedians played his last night—"a quart of audience

Munn

was squeezzed into a pint of theatre"

Within springing distance of me, on my left hand, planted himself regularly the man who drew his pistol on Drayton, when he was marched from the river to the jail, who was supposed to come armed into court every day, and to be ready to preserve order—à la Warsaw

The second trial I went to Washington on purpose. It lasted about a fortnight. Here we had the old verdicts set aside, and new trials ordered. The third time, I also went on purpose. The trials lasted about ten days, the accused were saved from the penitentiary offence, and were only fined for a misdemeanor

For particulars see my volume*

In my last point please let it read 'Mr Phillips questions this' [from my letter to Webster] and says &c

For any alteration, which after the counsel you think should be made, I give you carte blanche

---

* My expenses were paid, but I never received a cent of a fee, nor asked nor expected it.

Mann

West Newton April 15 1853

My dear Sir

What a good man you are. I am sure nobody would be d—d if you were at the head of the universe.

Your note came with the mail that brought me Mr Phillips last. I think you could not have read it, nor known its contents before that note was written. All the annals of controversy which I ever saw present nothing more audacious intergivisation and falsity Not even Matthew Hale Smith surpasses him This letter I shall answer, if as many devils stood in the way as there are tiles, &c Even Mr Phillips's best friend could not propose that he should be the aggressor and still have the closing word

Still you cannot regret this discussion more than I do. Even after being assailed twice I have proposed to drop all personalities and to be geometrically free from them in our arguments Twice, he has returned with nothing but personal-ities, and those mainly outright falsehoods Still I assure you, I am placable. Amicitiae sempiternae inimicitiae placabiles is my motto In your presence, and in that of Dr Howe or any other common friend I am ready to meet Mr Phillips any day— but you meet excuse me

Mann

from a dinner.— my digestion is not strong enough for that. Purposed falsehood and falshonesty of mind disturb me through all my organization Of these I now have such plenary proofs in Mr Phillips that, though, I can treat him with personal civility, and listen to whatever he has to say with patience, yet I cannot answer for my digestion, in the presence of such a man as facts now demonstrate him to be

I have laid open to you my whole heart. Candor would not allow me to say less. Under the above conditions I will with pleasure yield to any request that you will make; and God grant I may have you for a friend. you stick so well

I am as ever most truly - yours, &c

Horace Mann

West Newton Apr 18th 1853

My dear Sir

I know this muss between me and your friends.— may I not say between your two friends is most unpleasant; and I cannot therefore ask you to take any part in it, except

Mann

as peacemaker

I have proposed a meeting with Howe at his office. to-morrow. Tuesday. P.M. at which I should be glad and grateful to have you present. *if your feelings will allow*

Very truly as ever yours &c

Horace Mann

West Newton May 21st 1853

My dear sir

I have this morning despatched an article to Mr G. I would have sent it to you. but for fear of giving you trouble. It is as mild as a sucking dove

Should you be at the Liberator office. and care to see it this is your authority

The more I think of Mr G.'s idea of defending Phillips.— either by himself. or by proxy.— the more the idea of its injustice strikes me

Yours as ever

Horace Mann

Yellow Springs. Oct 28th 1853

My very dear sir

My heart has been prompting

a letter to you for some time. but my hands have had no time to write it

I write now on an emergency

I am invited to lecture in Cleveland

I want to go there on the 29th Dec next Mr Herrick informed me that he had offered you your choice of that day or another. Now. if it would make no difference to you. it would a great deal to me. if you have not already decided and can. as *conveniently*. let me have the 29th

We are doing perhaps as well as could be expected. It is pioneering My best regards to all. in which I know Mrs Mann would most cordially join. if she knew of these presents

Horace Mann

West Newton May 31st 1853

My dear Sir

I ask pardon of your legs and lungs for putting them into such a violent and I fear, unhealthful activity yesterday. The train must have been earlier than

Mann [illegible].

usual Am I presumptious in supposing that if I should send you a nice copy, out of these days, of my Lectures on Woman, you would, either from curiosity or from some other motive, run your eye over them? If so, then I should have less compunction about asking you to run your eye, in the same way over these proof-sheets and point out to me any typographical or other errors

If you cannot do it without inconvenience, just send the sheets back to me by first mail, and I will send you the pamphlet afterwards.

A misgiving has come over me about a passage on page 105. I am sure it is in the Harangues of Aristophanes, that the women get up early, sew on beards, and, in their husband's clothes, break into the council-chamber; but is it in that play that they pass a law that no young woman shall have a husband until the old ones are provided for.

Does your Library, or your memory, which is better, supply the means of answering the question? If you do read, please let it be as though I had two brains, and one was looking over the other's work. Yours very truly

Horace Mann

I am a little more relieved this A.M

but have been out today

Newark O. Jan 1st 18~~4~~54

My dear Mr Parker

I wish you a Happy New Year; aye a great many of them

I came down to this pleasant village, to lecture, from Cleveland; there I heard your name announced, and it has been ringing in my ears ever since

How I want to see you. When I have time to think of it, what a feeling of loneliness and far-off-ness comes over me, at the idea of being separated from you and Howe and Downer and others whom I so much loved.— loved, not only benevolently but selfishly; for how necessary a part of all personal hopes and plans as well as all my more public duties you had become.

But, when I think of what was once my home and my sphere, a feeling which I suppose must be like Turkish fatalism comes over me, and I say to myself "Here sir, you are, and here you must remain. Fate has you in its gripe and resistance is impossible

Mann

No secondary cause can release you, at least for a time. Go on and transmute your evil into good as far as you can" So I submit, and try to make sunrises and sunsets look as they used when I could see my friends in the horizon

I have nothing to say which can be of any special interest to you. I write to beseech you if possible to come and see us when you are in our neighborhood. If you go to Cincinati you are but nine miles from our place Even at Sandusky, or Toledo, only a day's ride. What a different hue you would give to the sunlight. I had a most delightful visit from Downer. I felt a new emotion. I enjoyed his presence so much as to make me taciturn. Did you ever have that feeling by the side of a friend. I have not for years. I supposed it belonged to lovers.

I am working in faith. I don't know as I see any results, or ever shall see them. But I think causes must produce effects and so strive to put the causes in motion

I know that such things as I try to say to the young would have influenced me when I was young, and so I hope they may not all fall upon stony ground. But our sphere of action is so limited and our foresight so short that we must draw our encouragement more from our faith and our philosophy than from realization. My position here has brought me into practical, outward religious exercises, and I assure you I have enjoyed them very much.

Why should I not love to say to God what I think and feel about Him as well as to you and Howe and Downer what I think and feel about you

Before I came from Massachusetts. I asked several of our authors and poets to give me a copy of their published works for our college Library. I should have asked you too; only when I saw you. you excluded all else from my thoughts. Let me ask you now.

The wisest, most cultivated. most wealthy and most liberal man we have at Yellow Springs is a most ardent admirer of yours – Judge Mills –

Please send them to me from home, or if you can bring them with you to our place. or to the point where you approach it nearest. I wish you would also get me Dr Hitchcock's

Mann

Discourses on the resurrection. I mean the one where he holds that the "new body" may have no relation of identity to the "old body" but may ~~have~~ only be the same number of pounds of oxygen, hydrogen and carbon, got to-gether in the same way; or at least so near the same way that nobody will ever detect the difference,—which I suppose would be just as good

If Mrs Mann were here I know she would join me in most loving messages to Mrs Parker and Mrs Stephenson; and other friends

Yours, as ever, most truly
Horace Mann

Yellow Springs May 30th 1854

My dear Mr Parker

You ought to know that "outside barbarians" as we are, your Nebraska Sermon, and your Discourse of "Old Age" &c are on the counters of our village Book store. But none the less did I prize those sent under your own auto-graph, which (though not always unattended with difficulties) is always delightful to my eyes and heart

When your note of the 23d reached me

I was *pronus*, but am now getting *erect*. I have talked with Judge Mills,— who is Yellow Springs, and of right ought to be.— about a rally of northern forces, in defence of Liberty on the *Theatre* of Words. Here we are great, glorious. Only give us some question where virtue, and duty and piety, can all be satisfied by fine speeches, and there never was such valor. But beyond that, what cowards and cravens and skulks!

If the men who would go to such a Convention would spend the same amount of time and means, in converting or in rousing their own neighborhoods, now, or before the next elections, something might be done; but I confess, that, latterly, at Temperance Meetings, Anti Slavery meetings, &c. I have felt somewhat sheepish. I have heard a voice saying to me why are you there and not elsewhere; who are you talking and not acting; why do you launch the thunderbolts of Salmoneus and not of Jupiter

The North, in 1850, invested its capital in Slavery:— the Kansas-Nebraska

Mann

bill is the first payment of Interest.

The papers this morning tell us of your commotion in Boston. Oh, how I fear to see it. I know you will be brave; and therefore will only say be prudent. When Boston was besieged in the Revolution, Liberty was far less in danger than now. Why should I say, as is customarily said, "God help us". I think He retorts, "Help yourselves"

Shall you take the "grand tour" of lecturing through the west this winter? If so, I think, we shall want you here.

With best regards, from all of us to all of you.

Horace Mann

Yellow Springs. Sept. 19 inst 1854

My dear Mr Parker

I have just received yours of the 14th inst proposing to visit us on the 14th Oct. This will be acceptable.

I ought to add, however, that if you are to lecture at Adrian on the evening preceding I fear you will find difficulty in reaching us on the next day. Adrian is 30 miles beyond Toledo, from which place you could reach us in a day, but I am not certain

Mann

about Adrian. But you may have informed yourself and know better than I do. I trust you will not disappoint us There are great anticipations, some to hear an arch-man and some to hear an arch infidel — though they do not expect to hear any of this isms in a public lecture

I had a hasty note from Downer about a fortnight ago. but have seen nothing respecting Mass affairs only what percolates to me through a stratum of newspapers

I invited Howe to come out and give us a Lecture. He has not even deigned a reply. I hope he is well

Best regards from all to all — of course you will stay with me while here

Yours as ever
Horace Mann

Yellow Spring July 1st 1854

My dear Sir

Will you give us a Lecture during the ensuing "Lecture

Mann

season"? I am most anxious that our students should hear you. the Young men that they may see the combined effect of talent and culture and the Young women that they may know the difference between men and butterflies

Our means of course are limited, but I will ensure you $30. can probably give you $40. and rather than not have our young people hear you would become personally responsible for $80

Saturday evening will be acceptable to us. and will probably steer clear of the preferences of all others

If you come – as I most earnestly hope you will – you must give Mrs Mann and myself the pleasure of having you as a guest

With best regards. Yours &c
Horace Mann

P.S. Our place may be reached. on the same day from Cincinati. Columbus. Cleveland, Sandusky or Toledo

Mann

Antioch College Dec 24th 1855

My dear Mr Parker

You, of course, are aware that a project is on foot, by the "Bible Union," so called. for a new translation of the Scriptures.

I believe the head-quarters of this enterprise are at Louisville. Ky At any rate, the Bible Union Reporter, a Periodical devoted to the cause is published there.— I believe also at New York

It was started under the auspices of the following denominations

Church of England. Old School Presbyterians— Disciples or Reformers
Methodist Episcopal Church.
Ass. Reformed Presbyterians.
Seventh-day Baptists— Baptists
German Reformed Church. all trinitarians. But they want the endorsement of the Unitarians and Christians. and they have sent to inquire of me. who there is in this country or in Europe whose knowledge of Greek Hebrew. Sanscrit. Syriac &c. &c. qualifies him for the work.

I believe they will pay a liberal

Mann

salary for such endorsement.

I recommended you. They would like to know of some European also, on whose knowledge and integrity they can rely.

If any body can name to me such a man, or submen, you can. Will you do it at your earliest convenience? and much oblige

Yours very truly

P.S. I was very sorry not to see more of you during my recent visit to the east. I had, in some respects a pleasant, in others a sad time. Many of the houses in Boston appeared to me like living tombs containing the dishonored dead.

Our affairs are looking somewhat precarious Oh, if I could have one half days expenditure for the Crimean war. what a glorious use would I make of it!

Buffalo N.Y. Feb 7 1856

My dear Mr Parker

I am on my return from New York. I intended to write you on my arrival home; but being here snow-bound, and with nothing imperative on my hands, I will execute that intention now. A meeting of the friends of Antioch was called in the city to settle definitely what was to be our fate   I have looked forward to this crisis with no little apprehension; for tho' personally and certainly pecuniarly. I could do far better for myself than I am now doing; yet I was never more interested than in my present enterprise; and if this should fail. I think no combination of circumstances so favorable for the principles we hold dear, will be likely to arise for many years to come   I never felt. therefore more solid inducements to look above and beyond what is personal than at present.

We had a small meeting, but of very devoted men. We have severally agreed to be responsible for the amount of money which with the $25000 which Dr Stebbins. has become responsible for. will pay the debts of Antioch College. About a dozen of us in and around Yellow Springs. have become responsible for $30.000   This is already partly subscribed. tho' none of it is collected. Our friends in New York. New Jersey and Penn have also become bound for $30.000. and in New England for $25.000. This with Dr

Mann

Stebbins $25,000 will relieve us wholly from indebtedness. We have also an obligation for a sufficiency to meet all expenses of salaries &c. for five years to come. I consider that I contribute a thousand dollars a year to this because I could easily make that more than my salary should I leave

Now I suppose Dr Stebbins means to collect his $25,000 in Boston and vicinity mainly

He can do it easily enough. If Downer Howe or anybody who stands in a similar relation to me should be disposed to give anything. why cannot they entrust me with it for specific purposes and let Dr Stebbins find his money elsewhere? Do not mention this to either of the above named friends *from me* for I stand in such a relation to them. that it might wound their feelings and certainly would mine Please also not to tell Howe that I have become bound for any more money. for if you do he will write me another *amico*-*damnifico* letter

My love to you all

Horace Mann

Mann

Antioch College June 16th 1856

My dear Mr Parker

I hear of you occasionally thro' the newspapers, when like old Thor, you seize a Norway pine and smite the wicked therewith; but I hear from you in no other way

I will not intimate that you have forgotten me or *ours*, because I know how many men's work you have to do

It would give me great pleasure to hear from you. Working here as it were in solitude and with a settled conviction that my labors and sacrifices will not be appreciated until I am removed from the scene of action, it would give me great satisfaction to hear a friendly voice, from my old home; but I must work on in that spirit of a true disciple, who labors with the same fidelity whether his purpose is to be accomplished to-morrow or at the end of a thousand years

Now the political Christ is crucified, what do the Judases who betrayed him say for themselves? I fear they have not even the one merit of their prototype,— repentance. I have a strong presentiment that an excursion

Mann

up the lakes would be good for what little of mortality is left of me; and that it would be far better if I could get some "glorious fellow" to go with me. Have you a curiosity or a health-hoping policy which would lead you in the same direction? I wrote to Downer to ask you, but he replied he had not seen you. I hope you feel a disposition to see the great works of God in the Great lakes

We are all well and hope you are so
Very truly as ever
Horace Mann

March 1st 1858

My dear Mr Parker

I take great pleasure in introducing to your acquaintance one of my dearest of friends and one of the best and truest of men.— the Rev Austin Craig D.D.

You and he may not agree in *exegesis*; but I know no two men, who in all matters of duty to men or love to God, would be more in unison. I recommend him to your fellowship and remain as ever, most truly yours

Horace Mann

Mann

Wednesday 6. P M

Dear Sir

May I ask the favor of seeing you for half an hour this evening

What I have to say is somewhat of a confidential nature and as my room is a little less exposed than yours, I venture to ask you to step *down* here.— it must always be down from you to me.

Very truly, yours &c
Horace Mann

Saturday. A. M

My dear Sir

Under the peculiar urgency of present circumstances, I venture, tho reluctantly, to trouble you with the accompanying MSS.

As things have put on a new aspect, since the sketch was prepared it is possible that some new thing may be advantageously put in, or some old ones left out. If you will read it with this view, and with pen in hand, and make any suggestions, (referring to pages and earmarks) you will add to my obligations

I mean by this to include any

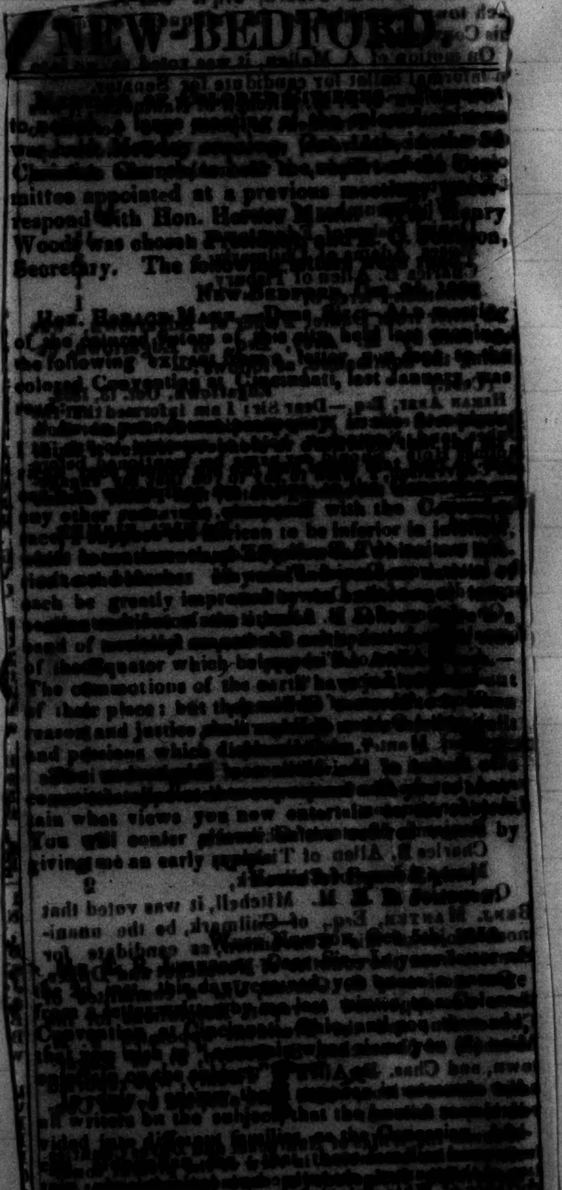
Mann

omissions as well as any enlargements on events. or on points of character

as ever. yours most truly
Horace Mann

N. B

For letter refering to this correspondence see p. 96



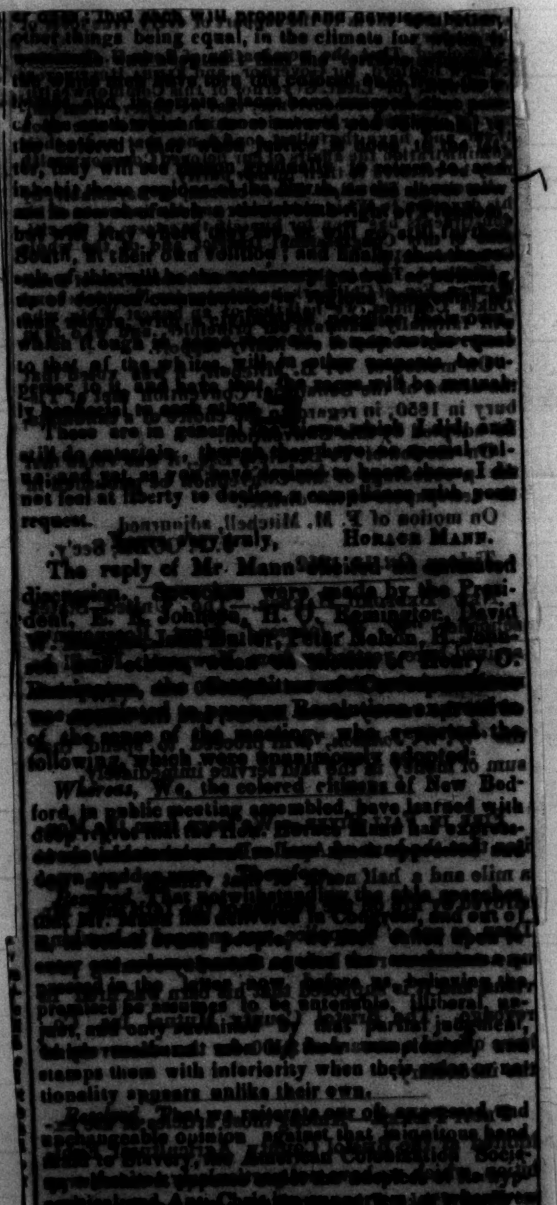
NEW-BEDFORD.

[illegible] a large meeting of the colored [illegible] was held Monday evening, [illegible] Christian Church [illegible] the Committee appointed at a previous meeting to correspond with Hon. Horace Mann [illegible] Henry Woods was chosen President [illegible] Secretary. The following [illegible]

New-Bedford, [illegible]

Hon. Horace Mann—Dear Sir:—At a meeting of the colored [illegible] of this city, held last evening, the following extract from a letter [illegible] to the colored Convention at Cincinnati, last January, was [illegible] any other [illegible] with the Caucasian race. [illegible] the African to be inferior in [illegible] each be greatly improved [illegible] of the equator which belongs to the African. The commotions of the earth have [illegible] of their place; but the [illegible] reason and justice [illegible] and passions which [illegible] tain what views you now entertain [illegible] You will confer [illegible] by giving me an early [illegible]

[illegible] Convention at Cincinnati [illegible] all writers on the subject that the human [illegible] divided into different families, as the Caucasian [illegible]



[illegible] other things being equal, in the climate for which it [illegible] South, at their own volition; and finally [illegible] which though [illegible] to that of the whites, will in other respects be superior to it, and [illegible] ly beneficial to each other.

These are in general [illegible] still do entertain, though [illegible] I do not feel at liberty to decline a compliance with your request.

Yours very truly, HORACE MANN.

The reply of Mr. Mann [illegible] discussion. Speeches were made by the President, E. R. Johnson, H. O. Remington, David W. [illegible] John Butler, Peter Nelson, H. Johnson [illegible] Henry O. Remington, the [illegible] was appointed to prepare Resolutions expressive of the sense of the meeting, who reported the following, which were unanimously adopted:

Whereas, We, the colored citizens of New Bedford, in public meeting assembled, have learned with deep regret that the Hon. Horace Mann has [illegible] Therefore,

Resolved, That notwithstanding the able speeches that Mr. Mann has delivered in Congress, and out of [illegible] proposed in the letter now before us, [illegible] the premises he assumes to be untenable, illiberal, unjust, and only [illegible] by that partial judgment, [illegible] stamps them with inferiority when their color or nationality appears unlike their own.

Resolved, That we reiterate our oft expressed and unchangeable opinion against that iniquitous handmaid to slavery, the American Colonization Society [illegible] it receives the countenance and advocacy of professed [illegible] in our judgment the principles [illegible]

ret

Mann

Resolved, That we have not the remotest idea of leaving this country either for Liberia, Canada, or the West Indies. Our ancestors have endured severe hardship and privations for more than a century. And as we are now told, that our race excel the Caucasian in the affectional part of our natures, it would be a strange incongruity and wide departure from this theoretical dogma, to abandon our homes and enslaved brethren, for the purpose of gratifying negro-haters at the North, and slavery propagandists at the South.

Voted, That the proceedings of this meeting be signed by the officers, and published in the papers of this city, the Liberator, and Frederick Douglass' paper.

Wm. [illegible], President.
R. C. Johnson, Sec'y.

[For the Mercury.]

TO THE COLORED CITIZENS OF NEW BEDFORD.

Respected Friends:—I have read with astonishment and regret the communications of the Hon. Horace Mann, relative to the African race, addressed to the corresponding committees of a meeting of colored voters in New Bedford. Although the views of Mr. Mann on this subject seem to apply to the Africans as a distinct and well defined portion of the human family, yet as he makes no declaration to the contrary, it is fair and reasonable to conclude, that his views are meant to apply to the present colored population (the free and the enslaved) of this country also. But even in the best aspect of the case, that is, confining his views to the pure African race, it seems to me exceedingly unwise and even presumptuous in any one, to declare the intellectual inferiority as a race of any portion of mankind. If we read ancient history aright, there has been a period in the history of the African race when they equalled if not excelled the other then existing nations of the globe. And even in the days of that great and generous traveller Mungo Park, we find the domestic state of the African, in the interior of his country, of a pastoral and most interesting kind, besides excelling in mechanical, as well as in poetical and musical matters. If these are not intellectual, pray tell us what are so? But there is even a graver view to take of the subject. Is it just or reverent, to suppose that the Almighty would have created any portion of the human family inferior in the most essential part, that of intellect, to any other portion. We need only to look back a few hundred years to see in what a humble condition our own race was placed. The Saxon race has not much to boast of for the time was when the proud Norman claimed him as his slave, and the name of Saxon-dog and his brass collar, are still to be found on the pages of English history. To say that a race which has been the prey of nearly all the wickedness and avarice of the world for generations, corrupted and crushed in their own land, are to be fairly judged as to their intellectual capabilities at the present time, is most preposterous as well as presumptuous, and Mr. Mann appears to me in this particular to have sullied his own fair name.

But who are the colored people of this country? Why certainly to judge from their complexions alone, we may conclude that there is a large mixture of white blood in their veins. Born and reared in this country, many of them the children of their own cruel fathers—many of them also evincing most superior mental endowments both natural and acquired, and all of them, so far as my observation has gone, fully equal to any portion of the white population under similar circumstances, to speak of them disparagingly or to even hint of their extirpation seems to me unkind and unchristian in the extreme.

I can hardly believe my own eyes when I read the views so authentically published of this gentleman, one of Massachusetts' most distinguished scholars and statesmen.

What then are our colored friends to learn from this, but that they have little to hope for from political abolitionism—that the overthrow of Slavery, and the proper social standing of the free colored people will be but little promoted, for the present at least, by the use of the ballot box. The proper sphere of action at present for the Abolitionist, it appears to me, is to create and diffuse a healthy moral tone into the community upon the great subject of human rights; and [illegible] the mind should be left free, [illegible] by any political machinery. With some redeeming traits, the Free Soil party, so called, has much to condemn it in the [illegible], which places it but a little above the other two political parties in point of principle. For if I understand it aright, the Free Democracy do not profess to meddle with slavery where it now exists, except, perhaps, in the District of Columbia, and with great pretensions to party superiority, they declare most loudly "no more Slave territory," "no more Slave territory," "not another piece." The Whigs themselves professed as much as this until they denied themselves the freedom of speech. Then the coalition—the base compromises of the party!

Never, never will Slavery be abolished in this land until the friends of the Slave [illegible], having for their motto—"No coalition—no compromise" in fine "No union with the Slave power."

As an old "organization" abolitionist I would say to you all—stand by your old and long tried friends, do all in your power to sustain and promote their noble exertions in behalf of the Slave and of yourselves. For the present at least, leave the ballot box, and trust to the moral agitation of the cause.

I regret also that Mr. Mann should be found holding sentiments so similar to those of the colonizationists, (whose primary object according to Henry Clay is to rid the country of its free colored population) because they will be used as arguments by either of the other parties to accomplish their own political ends. But I hope no colored voter will be deluded into the idea that by casting a vote for either Whig or Democrat, he will hasten the object he has at heart—that of the abolition of Slavery in our nation, and a just social standing of the free colored people.

I heartily agree in the spirited resolutions on Mr. Mann's letters, passed and published by the meeting of our colored citizens. Although I can see no way in which Mr. Mann can vindicate himself to the full [illegible], I shall be most happy that one who for the past twenty years I have regarded as one of the noblest and most influential sons of New England should be able to wipe out the stain which now rests upon his once fair and unsullied fame.

With a heartfelt interest in your present and future well-being,

I am very respectfully yours,
DANIEL RICKETSON.

Woodlee, Oct. [illegible], 1852.

Will the Standard please copy, and oblige D. R.

Adams A

4 Boylston Place, Dec 1. 1858

Dear Sir

Allow me to ask in which of your volumes it could have been from which a friend of mine says that he copied, last Spring, a sentence to the effect that in your view, Christ taught the endless duration of future punishment?

If it would not trouble you too much to lend me the volume for a few days, I should be much obliged to you

Very respectfully Yours
A. Adams

Thursday morning

Dear Sir

Your kind note answered all the purpose which I had in seeking for the reference. It is so well expressed, and gives your view so fully, that, unless you forbid, I ought to insert it in an article for a Universalist paper, in which I am invited to show the Scriptural argument on the subject of Retribution. Your statement is fair for all sides Thanking you for your very obliging answer to my enquiry

Respectfully and truly yours
A. Adams

Adams. N

Boylston Pl. Dec. 11th 1858

Dear Sir

I was very much obliged to you the other evening for sending me so full an answer to my enquiry: especially when you were ill. As I intimated to you the next morning I used it in the way proposed. and it is my duty to let you see how I did it. Otherwise I would not of course. obtrude this pamphlet. which I cannot suppose would be of interest to you.

But it gives me an Opportunity to say. thanking you again for your timely information and your unequivocal way of expressing yourself that there are things in you which I should be glad to know more perfectly

With kind regards

Respectfully Yours

N. Adams

Adams C. F.

57 Mt Vernon St. 24 March 1853

My dear Sir

I have to acknowledge and to thank you for your present of a copy of the discourse upon Mr Webster. I have read it with deep attention, as being the only independent and thorough analysis that will be made of that gentleman's life. It happened to me to be once drawn towards him by enthusiastic admiration of his intellectual powers, and afterwards repelled by too near observation of his moral deficiencies. As a New England man I always yearned to give him my mite of support. but in moments of trial I never could bring my judgment to sanction a vote for him. I refused it when in 1836 he was put up as the candidate of Massachusetts against Mr Van Buren, and again when he was placed for the last time in the Senate of the United States, and once more when he was pressed upon us as the candidate of the conscience whigs. No part of his action upon the compromise and the fugitive Slave law therefore rests upon my shoulders, even though I was then an active member of the party which sustained him. I know of no acts of my life upon which I reflect with more certainty that I decided right

It is now for posterity to judge of the

claims of Mr Webster to the reputation of a great and good man: I have no design to meddle with the verdict in any way. But whilst reading your production I could not notice without some emotion your correction of a passage in the first report which evil minded critics selected as a taunt to me. I never suspected that you had any part in the malignant feelings which first found vent against me through the hired eloquence of Rufus Choate in the Taylor campaign of 1848, and which have been displayed more or less upon every suitable opportunity since. But I think that neither you nor others have ever had sufficient occasions to observe the difficulties which in America surround the small class of persons to whom you allude

Those which spring from poverty and obscurity of origin often prove advantages

The world tries the sons of distinguished men by the standard of the qualities of their fathers, and not their own.

If they fall below it, their names are forthwith used to point a moral and adorn a tale. If they labor to keep in any way on the same level, in itself no mean

Adams C. F.

ambition, the hereditary prejudices of the multitude are at once enlisted by hereditary enemies against every idea of inherited merits! No wonder then, that they sink in the struggle! That you have made an exception in my behalf would be so much the more flattering, if my own judgment could respond to the compliment. But though feeling it is rather due to your good will than to my own deserts I am thankful for the encouragement it holds out to me to labor to deserve it.

I remain, very truly
Charles Francis Adams

Feb 6. 1854

Dear Sir

I know very well the stanzas to which you refer. and I have it somewhere among my collections. but cannot at once lay my hands upon it. My present impression is that it was printed in some early number of the monthly anthology, or in the Portfolio – one of the two I am quite sure has it, but my copies are at Quincy. shut up in my house there.

If you do not succeed in finding it I will hunt it up in the spring

Very truly C. F. Adams

Adams C. F.

Quincy 4 June 1854

Dear Sir

I wrote an answer to your letter some time ago. But the events of the past ten days induced me to postpone sending it until it has lost its edge

The meeting which you propose is not practicable. because however strongly we may be convinced of the probability of the events you allude to. they are not as yet acknowledged as political measures by any party in such a way as to be imputed

Apart from this I am beginning to have great doubts of the utility of conventions, as means of rousing the people They are very well when the spontaneous expression of their sentiments.

We have not yet come to that point in the free states. Old habits, old prejudices, old interests still hang over us. My conviction is that the true way to labor is by the press. Effective newspapers industriously introduced into regions where they are not now seen would open the way for a more effective and united action thereafter. The National Era at Washington is in my judgment the only really sagacious political press which we have, for it is the only one which lays bare the action of the machinery at Washington. Any public recomendation of it at this moment would be likely to be of more use than half a dozen conventions.

One of the greatest obstacles in our way is the profound distrust of the steadiness of the free states which has been inculcated so long and so steadily by us that every body entertains it and no persons more completely than our own friends. This now operates badly, because it depresses all our political men whilst it encourages and stimulates defection. In all warfare the prestige of superiority makes half the battle

The free states have no selfreliance They do not even comprehend the extent of their own strength. I believe that a different tone would do some good. A little note of encouragement. A little hope and reliance—

Perhaps I may be mistaken—but at least it is worth trying. We are humiliated enough, God knows. The next step will make us all poltroons. My present system is all comprised in three words—Union—Courage—Trust

It may yet carry us all through the ordeal, which undoubtedly will be one of fire. But I do not believe in Empty conventions and wordy resolutions which represent nobody but the speakers and writers

Very truly C. F. Adams

Adams C. F.

Boston 23 Feb 1856

Dear Sir

Your note has been so long unanswered, I pray you to excuse my want of promptness in reply. The truth is that I scarcely know what to say. You already know my skepticism in relation to conventions which meet only to talk and resolve. If it were not for this, I should have been at Pittsburgh yesterday, instead of listening to the dulcet harmonies of Mr Everetts inimitable rhetoric

Unfortunately for me I cannot persuade myself sometimes that I have so much ability to bring about results as some of you incline to attribute to me.

In Boston the idea of my procuring a meeting in respect to Kansas looks to me almost comical. Who cares about Kansas, who has not already shown it by active measures?

When the first emigration plan was started here I embarked in it with interest - but it would have done more harm than good to have had my name appear in the organization, so that it was carefully withdrawn - And the same general policy has prevailed with me ever since. Some persons intimate in a friendly way the embarrassment they experience from "historical names"

As it happens to be my good or ill fortune to possess one, what would you have me do?

The truth is that the slave question is getting above the reach of conventions. The parties are gradually falling into line for the conflict. and I am ready to act, but it must be where action will be effective. The approaching summer will probably furnish enough work for all.

Very respectfully, your obt servant
C. F. Adams

Quincy 2 Oct 1856

Dear Sir

I have never sought to discover much of the private life of Dr F. The passages of the Diary I suffered to stand because they seemed obviously to recite facts well known at the time— I presumed that Dr Franklin's weakness in regard to women, after the confessions of his own book, was not deniable— I have been told that the traditions respecting it are still current in Philadelphia.

I do not know who was the mother of Wm Franklin— I presumed it might have been the girl Godfrey, whom he was at one time going to marry. For he says in his biography. "The old folks encouraged me by continual invitations to supper, and by leaving us alone together till it was at length time to explain"

With the confessed tendencies of F. at that time, the words can bear but one meaning.

I suppose the natural son of a natural son was Wm Temple Franklin

The tendency of F.'s mind in youth is best seen in the paper called the confession of Polly Baker

But by the word "dissipation" in connection with his later career in in France I understand my grand-father to mean a very different thing! He was then old. but still very fond of the flattery and devotion of women-

This carried him into society all the time- to dinners and every other sort of amusement that prevented his being able to devote himself to any serious occupation- Hence his total neglect of the business of the first commission which was the first thing noticed by my grand-father on his arrival

The habits of Dr F even at his advanced age must have retained some

Adams. C. F.

of his early freedoom. for I find my grandmother in her private letters repeatedly alluding to them with disgust

Yours very truly
C. F. Adams

---

57 Mt Vernon St. Friday 12 Nov 1858

Dear Sir

Your note came to me from Quincy. this morning. I know that it is not your habit to deal in mere compliment. which makes me feel the more the force of your language. It carries with it to me not simply a partial judgment of my past life. but a friendly warning of what is expected from me in future. As such I accept it most gratefully. Not that the ideas which it suggest have not been familiar to me already. So far from it. they have always deterred me from the smallest effort to *solicit* any responsible trust

But now that it would be cowardly to shrink when it is confidingly offered. your words give me encouragement. because they seem to place the means of fulfilling my obligations so much more within my power. Moral qualities are within the control of the will. far more than physical or mental ones. I have reached an age when many kinds of temptation have lost their force;

Adams. C. F.

hence I may reasonbly hope to do no worse during the remnant of time alloted to me on earth, for the preservation of my integrity, than I did when there were so many more powerful inducements to swerve. I detest boasters, but it is easier for me to engage before-hand to be an honest man, than to be a brave or a brilliant or a great one.

The circumstances attending the late election in my own case, have been peculiar I cannot conceal from myself the conviction that they impose unusual obligations.

Whether I shall or shall not succeed in fulfilling them it is not for me before-hand to predict. Time alone will determine, and to that I am for the present quite contented to leave it. But your good wishes and those of the many heretofore little known friends whom the emergency seems to have made to spring out of the earth to my aid, will fortify me for the trial I have seen with great regret in the public papers some notices indicating a decline in your health, I trust that they have been exaggerated and that you are yet in condition fully to maintain your useful position in the front rank of the great battle of Life.

Very truly yours
C. F. Adams

Wilson

Senate Chamber Feb 28th 1855

Dear Sir

Some days ago I received two Sermons from you for which I am very thankful. I have not yet had time to read them - but I shall do so on my return home. I have read your kind letter and you may be assured that I sincerely thank you for it - I shall keep it and often read it as the plain and frank views of an honest friend. I have not time to write you now in regard to my intentions but when I return I shall do so. I will say however that I shall give no votes here that shall infringe upon the rights of any man black or white, native or foreign.

Yours truly
H. Wilson

Natick July 23d 1855

Dear Sir

On my return from a trip to the West. I found your very kind note of July 7th and I need not tell you that I read it with grateful emotions. Your approbation. the approbation of men like yourself whose lives are devoted to the rights of human nature cannot but be dear to me. I only regret that I have been able to perform so little for the advancement of the cause our hearts love and

Wilson

our judgments approve— that I have not ability to do all that my heart prompts.

I hope however my dear Sir, to be able to do my duty in every position I may be in, if not with the ability the occasion demands, at least, with an honest heart that shrinks not from any danger.

Sometimes I read over the letter you were so kind to send me when I first took my seat in the Senate. You dealt frankly with me in that letter and I thank you for it. and I hope to be the better and wiser for it. I shall endeavor while in the Senate to act up to my convictions of duty— to do what I feel to be right. If I can so labor as to advance the cause of universal and impartial liberty in the country. I shall be content whether my action meets the approbation of the politicians or not

I never have and I never will sacrifice that cause to secure the interests of any party or body of men on Earth.

The applause of political friends is grateful to the feelings of any every man in public life, especially if he is bitterly assailed by political enemies. but the approbation of our own consciences is far dearer to us

Wilson

Last year after the attempt was made to repeal the prohibition of Slavery in Kansas and Nebraska the people of the North began to move and from March to November the friends of freedom won a series of victories. The moment the elections were over in the North I saw that an effort was to be made to arrest the Anti Slavery movement by the American movement. When I arrived at Washington I was courted and flattered by the politicians, even told that I might look to any position if I would aid in forming a national party. I saw that men, who had been elected to Congress by the friends of freedom were ready to go into such a movement. I was ~~welcomed~~ alarmed. I saw that one of three things must happen — that the Anti Slavery men must ignore their principles to make a national party — or they must fight for the supremacy of their principles and impose them upon the organization which would drive off the Southern men or they must break up the party. I came home with the resolution to carry the convention if I could — to have it take a moderate but positive Anti Slavery position — if not I determined that it should be broken at the June Council so that the friends of freedom might have time to rally the people — Since my return in March I have travelled more than nine thousands of miles

Wilson

written hundreds of letters and done all I could to bring about what has taken place. But the work is hardly begun Our Anti Slavery friends have a mighty conflict on hand for the next sixteen months. It will demand unwavering resolution, dauntless courage, and ceaseless labor joined with kindness, moderation and patience. The next Congress will be the most violent one in our history - it will try our firmness. I hope our friends will meet the issues bravely and if violence and blood-shed come let us not falter but do our duty even if we fall on the floors of Congress. At Philadelphia for eight days I met the armed, drunken bullies of the Black Power without shrinking and I hope to do so at the next session of Congress if it is necessary to do so.

We must let the South understand that threats of dissolving the Union, of civil war and personal violence will not deter us from doing our whole duty

I want to see you some day when you can give me an hour or two for the purpose of consultation in regard to affairs.

Yours truly

H. Wilson

Wilson

Senate Chamber April 30th 1856

Dear Sir

Some time ago you gave a Lecture in which the North and South were compared in many points. Has this Lecture been published? Have you anything printed giving these comparisons? If so will you send it to me?

I intend to reply to Clay's speech and I want a few more facts than I have been able to collect and any aid you can give me will be a great favor

Yours truly
H. Wilson

Washington May 25. 1856

Dear Sir

Your despatch came duly to hand. but we think it best not to send the "public Document" you call for now. Mr Sumner is decidedly averse to doing so

Mr Sumner is doing well, and we hope in a few days to see him again in his seat

Depend upon it he had a very narrow escape

If he had not been disabled at the first blow he would have grappled with Brooks and then he would been shot either by Brooks

Wilson

or his *five* friends that stood guard around him. If I had been near him I should have grappled with Brooks and then I have no doubt Keitt who has threatened my life would have sought not only to defend his friend, but he would have taken the opportunity to avenge himself upon me. I shall never cease to regret that I was not by the side of my colleague and friend when assailed.

We are having strange times here. Our friends at home have no idea of our position. Some of us go into the Streets daily with the conviction that bloody men have their eyes upon us

You know something of the bold, insolent aggressive men here from the South

Greely. the poor Irish waiter and Sumner have shown us a few of these men. But our friends do not know that the Government menials here sympathise with them. Not a member of the Cabinet - not an administration Senator has sent to enquire after Mr Mr Sumner excepting Cass. You remember that class of gamblers, pimps rowdies and bullies that marched in Boston down the streets to guard poor Burns -

Wilson

that class of men here are in the interest of the Slave Power I often hear their curses. and see their looks of bitter hatred as I pass along the streets, We shall do our duty fearlessly depend upon it, come what may. When I helped Sumner to his bed and aided in taking off his bloody coat. vest and shirt, and above all when I washed the stains of blood – of his blood from my hands I felt in my inmost soul the determination to do my whole duty. even at a bloody cost, if need be. I have grasped during the last three days the hands, and gazed into the suffused eyes of men whose minds are made up.

Few words are uttered but resolves are registered and vows recorded Some of us may fall, but we shall not shrink from the performance of duty and we hope not to fall alone, I regret that our dear friend Phillips referred to me as he did at the meeting on Friday evening. I have denounced the assault on Sumner as brutal and cowardly and these men are bitterly hostile to me

Yesterday several friends called upon me to warn me against threatened assaults, and some of these friends last evening called upon me and expressed the fear that it would tend to provoke assault and they wanted me to have it telegraphed to the

Tribune that I did not go armed. I told them I would not do so, that I should go prepared to defend my life, and that while I would not have it spoken of in public press, I would not deny the truth.

We expect a week of intense excitement, if the Committee report early in the week as we hope they will

The news from Kansas and the threatened assaults upon several nothern men creates much feeling, and excites deep interest for the coming week.

Remember me to our friends

Yours truly
H Wilson

Washington May 26. 1856

Dear Sir

Your note has just come to hand. Sumner is doing well, one of his wounds not quite so well as we could wish but on the whole he is getting on well. He bears himself like a noble man as he is. To-day the House Committee took at his room his testimony which will be published

Wilson

before this reaches you. You will see how he was assailed The intelligence from the North is cheering to our hearts Tell your friends — my friends — our friends do all they can for Union among all Anti Nebraska men. The Slave power must be broken now — this year. — Kansas must be saved now by this election. Let us all do what we can for victory now

Do you think that we could get in Boston $1000 or $1500 for purposes of defence here? I shall be at home next week and I want to have a plain talk with you. I can say nothing more now than to hint that we mean to protect ourselves and punish the assailants of the past if we have the power.

Many of our friends went into the Senate and House with Revolvers and Knives in our pockets Depend upon it, these weapons will be used if we are assailed

Yours truly
H. Wilson

Washington. June 21. 1856

Dear Parker

I have to thank you for your Sermon

Wilson

for the day I have read it as I do all your printed Discourses with interest and profit.

Burlingame has this day won honor for himself, his state and our cause. Men North and South unite in pronouncing his effort unequaled for years in either House. Giddings says that no man has equaled it in twenty years. Other say they never heard it equaled before. All of us are proud of him and of our state. A Duel may grow out of it He will fight if challenged

In haste

H Wilson

Washington June. 27. 1856

Dear Sir

You will remember what I wrote you some time ago, and your reply to me. Some of my Shoe & Leather Dealing friends without any suggestion from me took some action in regard to the matter. I made a pledge on the strength of your answer and I am called upon to redeem it in part. Instead of wanting from ten

Wilson

to fifteen Hundred I want to redeem my pledge four hundred and fifty. Be very careful in regard to this matter as it is one of great delicacy All is organized and right for this session

Yours truly

H. Wilson

Senate Chamber July. 21. 1856

Dear Sir

Your letter has been received and I have forwarded to you the Central American Map and will send the Kansas Reports as soon as I can get one

I write to say that owing to the changed condition of affairs here you need send me only $200. Be careful about this matter

Burlingame is out with a card. "Richard's himself again" We feel that we are men again

In haste

H. Wilson

Wilson

Senate Chamber. Dec. 5. 1856

Dear Sir

In reply to what you write in regard to the action of Vermont in favor of Kansas I have to say that I am now and have been in favor of granting the aid. I would most cheerfully vote such a grant were I a member of our state Legislature. But I should vote it as an act of charity to the sons of our state in Kansas not on the ground that our state or any state has rights there. Massachusetts has no rights as a state in Kansas

If that doctrine is assumed our whole position falls at once. That is a slave extending doctrine. I in conversation with a Senator of Vermont while the bill was pending agreed with him that the grounds some of our friends were putting the grant would not be maintained a moment and that the grant should be put upon the ground of a charity to our suffering countrymen and not upon the ground that we had a right to protect in Kansas our citizens who had emigrated to the Territory Will you have

Wilson

the goodness to put this matter right?
Have you read Pierce's last will?

Yours truly
H. Wilson

Washington March 14. 1857

Dear Sir

Your note came to hand this morning, and I hasten to say that I had read your speech and felt very grateful to you for it. Your criticism on my speech and action was made in the spirit of kindness and in a way I could not object to. I hope to see you in a few days and talk over affairs

As to the declaration to which you refer in your letter I have to say that I did not intend to say that we believe in the right to hold men in Slavery. I do not believe that any man has a right to hold property in man. This I have said here over and over again. I did not intend to say that the thing could be right, but to say that we had no right to prevent their doing it – that it was a matter for them to settle and that we would maintain their right to settle it for themselves. I deny the right of any men or nation to hold men in slavery. but I maintain the right of any state

Wilson

or nation to settle that question. I do not believe I have any right by legal action to settle that question for any state in the Union any more than I have to settle it for the people of any other nation. If I had the power to overthrow Slavery in the States I would do it. but I have not that power.

We may be driven to do it to defend the country just as we might blow up your house or peril your life to save the country. So we might overthrow Slavery in Cuba as a matter of self preservation. but I see just as much power in our constitution to overthrow slavery in Cuba as I do to abolish slavery in South Carolina

If there is one doctrine dearer to men than another it is the doctrine of local self-government. This doctrine of State rights must be maintained if we would be a free people No matter what the Government may say or do I would protect the rights of *all* the people of Mass- by law. I would go the extreme verge of state rights on this question

Better contend for the rights of the states and while we deny the rights of states to do wrong. let them have the right to do

Wilson

that wrong and take the consequences

The course of some of your friends — I would say my friends but I presume they do not consider me a friend now, fills me with surprise. Mr Garrison and Mr Phillips should have known me better than to believe that I wrote my letter for the Worcester convention to win favor here. I wrote it for the men to whom it was addressed for the good of our cause and by the urgent advice of Seward and others. The call professed to come from Fremont men. I wrote for that class of men. I never thought of the Garrison disunionists in writing my letter. Two sentences were erased by Seward's advice which referred to the getters up of the meeting as Republicans

Had those two sentences been kept in the letter the Anti Slavery men would not have felt that I in any way referred to them

Our friends in Mass have but little idea of the load they put upon our friends in N. J. Pa. Ind and Ill. We were beaten by the disunion cry, in 1856 and we shall be again if we do not avoid it. Here or before the people I have never uttered an unkind word against Garrison or Phillips and I shall not be unjust ~~enough~~ enough to do so. I spoke of them in my speech there where not three men in the Galleries or on the floor were friendly

Wilson

to them with respect and kindness I have done so in Pa. N.J. and Ind— where their names were names to frighten the people. Yet I find the words I used here—words that brought upon me at the time the chidings of our friends quoted in the Liberator by H. K. W as evidence of my apostacy. Sumner is absent Giddings too is absent both smitten.

Every poor slave seeking money to obtain his freedom comes or is sent to me to beg for him. If work has to be done for the slave it is put upon me. and I walk the streets and listen to the curses of men who hate me for our cause Daily and nightly I go armed for any trial here. while my name is now denounced at home This seems strange to me. I have not complained and shall not. I feel that I am doing my duty. serving the cause I love in the best manner possible and I shall work on in the hope of doing something for the cause of Liberty

Yours truly

H. Wilson

Wilson

Washington Feb 28. 1858

Dear Sir

I have just finished reading your speech in the Liberator and I have read it as I always do your speeches with pleasure and profit But I must say to you that I think your remark that there had been no anti Slavery speeches made in Congress since Sumner was struck does great injustice to our friends. For three month after that deed was performed speeches were made more defiant of Slavery and the Slave Power and the Slave-holders. than were ever made in Congress before. Your remark implied cowardice on the part of our friends I know nothing restrained them — for I know most of those speeches were made by men who were armed for conflict and ready to welcome the contest — but the interest of our cause before the country in the pending presidential election Of course our friends here had to measure their words for every imprudent word gives the enemy an opportunity to strike down our friends and their cause in sections of the country where we are yet weak — where our cause is not well understood

Our friends here should remember that we speak here under the eyes of some of the

Wilson

ablest and most adroit men of the country and that they leap for joy when we utter a word that they can catch at and use to longer deceive those who have been misled.

Should we here use words that some of our friends use at home we should play into the hands of our enemies and they know it. Our position is the one they fear and they would howl with joy if we would say what some of our friends at home would have us say. If our friends at home would come here or go where we have to go in some sections of the free states I think they would cease to find fault with men who are as true as steel and who are fighting a great battle like practical statesmen.

I say to you in confidence that you are mistaken in regard to Douglas. He is as sure to be with us in the future as Chase, Seward or Sumner I say nothing about motives I leave motives to God but he is to be with us and he is to-day of more weight to our cause than any ten men in the country. Depend upon this—

Wilson

he is with us and his position is one of more power for us than any ten men we have got.

I know men kind I know their power and I know that Douglas will go for crushing the Slave power to atoms. To use his own words to several of our friends this day in a *three hours* consultation. "We must grind this administration to powder— we must punish every man who supports this crime and we must prostrate forever the Slave power which uses Presidents and dishonors and disgraces them". He will sink the Democratic party. Dont fear him. Have faith in men— the future is bright with hope.

We are doing all that men can do to defeat Lecompton. All is yet in doubt. The contest is indeed a great one We are sure to win for freedom let the result be what it may We shall have a debate in the Senate never surpassed on this question. How I regret our friend Sumner is not able to take part in it Let me hear from you

Yours truly
H. Wilson

Wilson

Senate Chamber. May. 31. 1858

Dear Sir

Your note has come to hand and I have sent you the speech to which you refer as I suppose

I shall read your speech with interest and profit as I always do but I fear you will not convince the country. The constitutional provision is that Congress shall guarantee to each state not a Republican Government but a Republican "*form*" of Government,

And we are told that the "*form*" is all that the Constitution means and that Slavery is not inconsistent with the Republican "*form*" of Government

You express your surprise that I should have complimented Mr Evans and you say he was one of the assailants of the act of Sumner

I *know* you are mistaken. No man in Congress more regretted the assault

A few moments before the assault was made he was informed that Brooks intended to attack Mr Sumner and at the moment the assault was making he was on his way to see Brooks to appeal to him to do no such

Wilson

act. This he at the time told one of the truest and noblest Republicans in Congress and one of Mr Sumner's dearest friends. He was a kind generous honest man for peace and for justice

If I was called upon to say who I thought the best man I have met here I should hesitate before I named any other man

He was a slave holder. But in all other matters noble and just and on this question very moderate for his section. He was loved by all of us here and by his people at home and a friend of mine told me that he never witnessed a scene of more real sorrow than he saw at his house when he was buried by his slaves who loved him

You know my hatred of Slavery and that I believe it a crime to hold men in bondage but I know, also, that a man may be a kind generous man and be a slave-holder

Evans was such a man and I do not believe he had an enemy here If I had supposed that Sumner would have felt hurt by it I would not have uttered a word for I would not add to his troubles. I regret that he should feel so and I know the occasion should give him no pain I have at some risk. more than our friends will ever know- defended Mr Sumner. and when the case demands it I will risk my life to vindicate him, but he can not ask me to differ from every man who has differed with him

Yours truly
H. Wilson

Senate Chamber, June, 5. 1858

Dear Sir

Your letter has just come to hand and I write now simply to thank you for your kind words and to assure you that your approval is a real gratification to me.

Perhaps you may think ~~Seward~~ Hale and myself a little fast on the British question. A few days will show *you* that we are right. There is no danger You could not kick the "Cotton King" in a war with England

King Cotton simply wants to get us on the British side then talk big, bluster and bay and then make a slave-driving movement on Mexico and Central America The bolder we talk, the sooner the King comes down and the stronger we are to resist his real movements

Wilson

We stand up to England to defeat King Cotton in his plans against Spain Mexico and Central America. It would have amused you to have seen the Negro. Drivers come down. tremble and beg. The work was quickly done. You will hear little more of it. Had we taken the British side we should have had a few days of of bluster against England and we should have been classed with Hartford Convention traitors and then they would under cover of the attack have been able to have made some progress in their future movements for Slavery south of us. We are too old to be caught in their traps. The Tribune and Evening Post stepped into the trap set for us. I have never seen such weakness a such want of comprehension Lord Napier is greatly amused to witness the movement here and so are all men who have brains enough to understand the real movements and objects of all sides. England is strong The Slave Power fears a controversy with her and we do not want one. but the Slave Power has its plans for extension and if it can put us under the cloud by getting us to side with England then it can better put down our opposition to its extension South. We mean to stand up to England and under the strength

Wilson

of that position resist the attacks on Spain, Mexico and Central America the real points of attack

Yours truly
H. Wilson

Hitchcock

Ship Massachusetts, off Lobos
February 27. 1847

Sir

It affords me pleasure to employ a moment of leisure, in the midst of military preparations for an attack upon Vera Cruz, to thank you for the letter you were so kind as to address me on the 19 of Dec. in relation to a small tract by which I attempted to shew a similitude in the doctrines of two very remarkable men Spinoza and Swedenborg. I am glad to find that you think I have succeeded in the object I proposed. I claim no merit in the work beyond the simple fact of having seen and exhibited the similarity between the doctrines of the two men and am the more ready not merely to admit this but rather to claim the benefit of it, for I neither made nor could have made the translations I used

Your corrections in two instances are doubtless of value and I should be happy to use them, but I suppose no second edition of the tract can be needed— After thanking you as I do for your letter I wish much more to thank you for several of your works in possession of the public: particularly for your *discourses* on religion. In reading this work some months since I felt a very strong desire

Hitchcock

to see and explain to you wherein its true value consisted for such men as myself and to endeavor to assure you that the work has a positive value and that men in the world, who mingle necessarily with those who are commonly called men of the world are entitled to the benefit of such views as you have presented. My experience, excuse me, is perhaps in a certain direction, that is, with men of the world, greater than your own and I am in a right position to give testimony in relation to the effect of your discourses. It is not to be denied that a multitude of men are living in this age who are absolutely unable to accept the common faith while they would be quite willing and even delighted to find views of religion which they can both love and respect without a sense of degradation. Such views are presented in your discourses. I regret they are not more known. From my knowledge of men of a certain class in and *of* the world I am able to gratify them by a mere statement of your general doctrine while those have read the work have invariably expressed the highest admiration of your

Hitchcock

eloquence and have found a sense of relief like that of a storm tost sailor in reaching a port of safety.

If I had time and you thought it worth while to listen to me I am persuaded I could give you such a statement as would entirely excuse you for a very high degree of satisfaction in publishing the Discourses to which I refer. I do not know what you think of them, now, after some years since their publication, but I feel it as a duty to assure you that they are calculated to do an immense amount of good to a class of persons very numerous who are not in the fold, who cannot be in the fold as commonly understood, but who nevertheless are not from choice out of it — men who are not out of the church from any worldly desire whatever. Are not these men entitled to some encouragment, such as is furnished by a view of religion attractive from its truth, simplicity and loveliness and which is seperated from the nonsense, absurdity and deformity of a merely historical character but which has been made remarkable by its association with the highest element in our nature. —— I feel indebted to you also for you translation of De Wette which I have carefully read and I trust with profit.

Your miscellaneous essays have also been useful to me and have afforded me both amusement and instruction

I take this occasion also to say that I coincide with you in your views of this abominable war in which our country is engaged with Mexico. From my own observations on the country and from knowledge derived from reliable sources I could, if I had time, give you much that might be new to you and go to confirm your opinions as you have publicly expressed them. I confess, humble as I am, I wish not to fall a victim to this war without uttering my protest against the war itself as unjust on our part and needlessly and wickedly brought about against the plain intentions of the constitution giving certain powers to Congress. I am here, not from choice, but because, being in the Army, it is my duty to obey the orders of the constituted authorities of the government until the people shall see fit to change there authorities. Our government, as a government, ~~as a government~~ can only exist by admitting this principle. As an individual, I condemn, I abominate this war — as a member of the government I must go with it until it shall be brought back to a sense of justice, though

Hitchcock

I think I shall feel this obligation less if I can conduct well in some fair field. You will readily see that this last sentence refers to my obligations to my profession rather than to my government or country. But I have not time to discuss the matter and perhaps you have less to spare to the reading of it.

Gen Scott is here and has appointed me to his staff as you may see by the order I take leave to enclose.× There are some 45 or 50 vessels at anchor here and about 7000 men — some 4 or 5 thousand men are yet to come up. but the Gen will proceed in a day or two with what force he may have. to Anton Lizardo a few miles South of Vera Cruz and soon after reaching that point a landing will be attempted and we expect to invest the city and after taking it we can without difficulty take the Castle of St Juan D'Ulloa. The work will be in taking the city — at least so we suppose. But time will show.

I am. Sir very respectfully
Your obt. Servant
E. A Hitchcock

+ for order see between the next 2 pages

Hitchcock

Carlisle Bks Penn
April 2d 1855

Dear Sir

I have taken the liberty of mailing to your address a pamphlet a I'd had caused to be printed, not published, on the Alchymists. I admit that the treatment of the subject is as nothing compared to the subject itself, which is of the highest importance.

I am, I hope not unreasonably, curious to know whether a man of your genius and extensive reading has allowed the real object of the alchemists to escape his attention. I trust you will excuse me when I frankly express a desire to have your opinion as to that object.

The philosophy of the Alchemists assimilates more nearly to that imputed to Pythagoras — — so far as I can understand it than to any other assuming the name of a system; but as the writers seem to avoid presenting their doctrines as *systems* are usually brought out, I have not felt at liberty to go beyond themselves in this respect — I think I perceive with tolerable clearness the *element* in which they

HEAD QUARTERS OF THE ARMY,
Tampico, February 19, 1847.

GENERAL ORDERS,
No. 20.

1. It may well be apprehended that many grave offences not provided for in the act of Congress "estalishing rules and articles for the government of the armies of the United States," approved April 10, 1806, may be again committed—by, or upon, individuals of those armies, in Mexico, pending the existing war between the two Republics. Allusion is here made to atrocities, any one of which, if committed within the United States or their organized territories, would, of course, be tried and severely punished by the ordinary or civil courts of the land.

2. Assassination; murder; malicious stabbing or maiming; rape; malicious assault and battery; robbery; theft; the wanton desecration of churches, cemeteries or other religious edifices and fixtures, and the destruction, except by order of a superior officer, of public or private property, are such offences.

3. The good of the service, the honor of the United States and the interests of humanity, imperiously demand that every crime, enumerated above, should be severely punished.

4. But the written code, as above, commonly called the *rules and articles of war*, provides for the punishment of not *one* of those crimes, even when committed by individuals of the army upon the persons or property of other individuals of the same, except in the very restricted case in the 9th of those articles; nor for like outrages, committed by the same individuals, upon the persons or property of a hostile country, except very partially, in the 51st, 52d, and 55th articles; and the same code is absolutely silent as to all injuries which may be inflicted upon individuals of the army, or their property, against the laws of war, by individuals of a hostile country.

5. It is evident that the 99th article, independent of any reference to the restriction in the 87th, is wholly nugatory in reaching any one of those high crimes.

6. For all the offences, therefore, enumerated in the second paragraph above, which may be committed abroad—in, by, or upon the army, a supplemental code is absolutely needed.

7. That unwritten code is *Martial Law*, as an addition to the written military code, prescribed by Congress in the rules and articles of war, and which unwritten code, all armies, in hostile countries, are forced to adopt —not only for their own safety, but for the protection of

8. From the same supreme necessity, martial law is hereby declared, as a supplemental code in, and about, all camps, posts and hospitals which may be occupied by any part of the forces of the United States, in Mexico, and in, and about, all columns, escorts, convoys, guards and detachments, of the said forces, while engaged in prosecuting the existing war in, and against the said republic.

9. Accordingly, every crime, enumerated in paragraph, No. 2, above, whether committed—1. By any inhabitant of Mexico, sojourner or traveller therein, upon the person or property of any individual of the United States' forces, retainer or follower of the same; 2. By any individual of the said forces, retainer or follower of the same, upon the person or property of any inhabitant of Mexico, sojourner or traveller therein, or 3. By any individual of the said forces, retainer or follower of the same, upon the person or property of any other individual of the said forces, retainer or follower of the same—shall be duly tried and punished under the said supplemental code.

10. For this purpose it is ordered, that all offenders, in the matters aforesaid, shall be promptly seized and confined, and reported, for trial, before *Military Commissions* to be duly appointed as follows:

11. Every military commission, under this order, will be appointed, governed and limited, as prescribed by the 65th, 66th, 67th, and 97th, of the said rules and articles of war, and the proceedings of such commissions will be duly recorded, in writing, reviewed, revised, disapproved or approved, and the sentences executed—all, as in the cases of the proceedings and sentences of courts-martial; *provided*, that no military commission shall try any case clearly cognizable by any court-martial, and *provided* also that no sentence of a military commission shall be put in execution against any individual, whatsoever, which may not be, according to the nature and degree of the offence, as established by evidence, in conformity with known punishments, in like cases, in some one of the States of the United States of America.

12. This order will be read at the head of every company of the United States' forces, serving in Mexico, or about to enter on that theatre of war.

By command of Maj. Gen. SCOTT:

H L Scott,
a a a g.

work. and have a clear idea of their object. with a satisfactory understanding also of the reasons for their obscure and enigmatical mode of writing The Philosopher's Stone – the Elyxir, the universal medicine, – is nothing else but wisdom, religion, perfection &c. &c. not this or that externally defined religion, but religion itself, just as Socrates in asking about truth is not satisfied with hearing of some particular truth, but calls again and again for the truth itself, as he does also for the just, for science, for prudence (wisdom), evidently leaving the impression that whoever understood any one of these will understand them all. I have never met any one who supposes that the Alchemists had any other design in their pursuits than to transmute common metals into gold; but to me, nothing is more certain than that, in Alchymidical language, *minerals* meant men of various qualities from gold to lead; and that the Stone is that, be it what it may, by which men are made better or *the best*. They have (for alchymists are still at their work) a regular *theory*, in which there is a wonderful unanimity among them, and their writings, though the most obscure possible have nevertheless a perfectly practical aim, which when one

Hitchcock

gets a clue to it, is infinitely near at home and real. Every man can take it to himself and indeed every one must feel that he can in no wise separate him self from it, but that consciously or unconsciously he must go with it, just as he goes around with the earth, on which he dwells.

But I will not occupy your valuable time with my miscellaneous remarks, but will hope that, excusing the liberty I have taken you will do me the kindness to let me have a hint of what you think of this matter

With great respect
Your Obt Servant
E. A Hitchcock
(U.S. Army)

Fish

Hopedale Nov 6/46

Br Parker

Presuming upon the slight acquaintance which I have with you, and upon what I believe to be your general friendliness, I venture to ask of you a favor. I am anxious to obtain a knowledge of the German Language, but have no one to direct me in the study of it, and should be very glad of some advice on the subject from you.

What course do you think it best for me to pursue? and whose Grammar do you think best? If you will be kind enough to answer these questions, and to communicate such other information on the subject, as you may consider useful to me, at your earliest convenience, I shall feel under much obligation to you. I have Ollendorffs Grammar, and have studied it some but do not find myself making the progress I desire to make. Do you think that as good a Grammar as I can procure? And what reading would you recommend?

Fraternally and affectionately Yours

Wm. H. Fish

Fish

Hopedale Dec 2. 1853

Dear friend Parker

I this day send you a "Practical Christian" with a sentence in it marked in reference to you, which, to me savors ~~not~~ a little and not a little, of prejudice and narrowness, and which, with your permission, I should like to correct in the next no. of the Paper, by the use of the private letter which you wrote to me in reference to this same subject, a year or two since As I know you must have a great many letters to answer I will not expect a reply to this, but will take silence for consent, if you do not have time to write, and endeavor to put the matter in the right light, and so silence occasional bigoted reflections upon you which I hear. The article in the Christian is by Mr Haywood - son in law to Mr Ballou — and is an expression of the mind of a young man somewhat disposed to be an authoritative expounder of the truth all truth, being of an age to know every thing. You will not take it, therefore as an expression of the opinion of non-resistant Hopedale respecting you for only a few responded favorably.

The expression — "Poor man, needing to

Fish

be born again &c" has provoked many a smile, and an occasional sarcasm   But the tendency of bigotry every where, I must set myself against, and to do it in your case, I purpose giving my very favourable opinion of you and your writings in two or three Discourses to our people—

Your early articles in the Dial being what first attracted me to you, I believe I have read nearly every thing of yours that you have published, and have responded to you pretty generally, objecting, however, to *some* of your ideas and expressions. May you long live to stir and bless the world by your labors. You meet with much bitter hostility, but also have your full share of friendship and I trust, and doubt not, that through "evil report and good report" you will still hold on in your independent course, and say what you think, especially in the love of God and man, nothing embittered, any more than daunted by opposition. *Many* are looking to you with *hope*, great hope—   I was sorry for your assertion that you would "kill a kidnapper as quick as you would brush a mosquito from your face," because I hardly think you would; and bad as the kidnapper is if killed at all— and I think of course he ought *not* to be, he should be killed reluctantly and in sorrow

Fish

not in unmixed vengeance and with alacrity. Permit me to say that such intense and rather hyperbolical expressions which occasionally appear in your writings, rather mar their beauty.

It is hard always to love - such enemies as you have, but it is sublime to do so, and there is strength in the love. But of course you are fully aware of all this, and I need not say more, but I am anxious that every thing that comes from you should be faultless in spirit — love being the highest attainment of the human soul. When I am called to defend you, as I often are - in private particularly — I want to be able to do it with-out any qualifications as to your justice, discrimination and kindness.

Accept so much in the friendly spirit which dictates the utterance, and believe me - without your being "born again"

Yours fraternally
Wm H Fish

When you come to Milford I hope you will be able to come to Hopedale and spend the night with us at least, and you can either take the cars at 7 or 10 o'clock A.M. on your return

Fish

Hopedale Dec. 25 1853

Dear friend Parker

As it will cost you only the *reading* — a moment's time — I will venture a suggestion to you in reference to your Lecture on the "Function of the Beautiful" &c. I liked it exceedingly — the *whole* of it; and I know others who did also — But I find this was not the case with *many* others; and that they were disappointed It was too abstract for them. This was particularly the case with the first half of it. The suggestion that I incline to make to you therefore is — and I do it simply from *friendship* and a desire that others to whom you may deliver the Lecture may be pleased with it — that you leave out some of the first part of it, particularly before audiences not highly cultivated, and read your *omitted* portions, which I conclude, are somewhat more illustrative. I saw that your hearers at Milford were rather uneasy for a while, but that when you had talked about three quarters of an hour they began to be exceedingly interested and regretted to see you pass over so many leaves. There were those there who would have gladly listened to you an hour longer, and who would like another opportunity of hearing the *whole* of the Lecture.

Fish

Your "definitions" were necessary, though I thought that they might have been curtailed a little at least to the gratification of those who have but little appreciation of *Beauty* as an Art. I am quite confident that if you had dwelt more briefly upon the more abstract portion of the Lecture, condensing your first hour into, perhaps, a half hour, the satisfaction and even delight would have been universal among your hearers — though many of them are but little cultivated

Pardon these hints, to an earnest interest in you and in your work in the world. They may be deemed somewhat presuming and hypercritical. but then as I know they will be received by you only for what they are actually worth I venture them

My regard for you is such that I incline to offer an occasional criticism upon you in *private* rather than in *public* — enough there are to dip their pens in gall when they speak of you through press or Pulpit

Fraternally Yours
Wm H. Fish

Fish

Hopedale July 24. 1854

Dear friend Parker

Is it possible for us to have your presence with us at a First of August Celebration which we have called to be held in a small Grove at Hopedale? If it be, a knowledge of that fact will give many of us, and several of us *in particular*, very great joy. It is, in deed a late date to apply for such a favor, but we have thought it "better late than never", and so venture to make the foregoing inquiry. If you could be with us, and could not well be absent from home over night you might arrive here at nine o'clock A.M. and return at 4 P.M. I hope you will give us the pleasure to announce you as a Speaker on the occasion and I am confident that if you do so multitudes will attend the meeting who would not otherwise.

Some of our people wanted an exclusive non resistant anti-Slavery demonstration, but others of us didn't care, though non resistants, to stand on so narrow a platform, and I am now happy in being *encouraged* to send for you. We invited Samuel Johnson, but he has gone on a journey, and Lucy Stone, for whom we also sent, is not well enough to attend, and most other Anti-Slavery Speakers will be at Abington. Can you not then come, and thus gladden our hearts and strengthen the cause for which you have done and are constantly doing

Fish

so much? Be kind enough to inform us at your earliest convenience, and do not say *nay*, unless you feel obliged to do so.

For many years, and truly, Your friend
Wm H Fish

Hopedale Dec. 18. 1854

Dear Friend Parker

An orthodox clergyman in N.Y.—central—formerly of New England, and whom I interested in your writings by loaning him some of them—writes to me that he is preparing himself "to present the *facts* connected with the history and compilation of the Bible, so that they may speak for themselves;" and he wants I should send him some books—as radical as truth—bearing upon the subject. He has your "Discourse" and translation of De Wette; but the thought occurs to me that you might name a book unknown to me, or books, which would be particularly serviceable to him. He thinks that "such doctrines as the Trinity, Perseveranc of the saints and so on" are found in some form, in all the old religions, and that "this fact is proof that the religion of Christendom

Fish

is as much of human origin as Buhdism;" but he wants to *authenticate* this as he is not able to do with his presents helps, which are few. He is a *thinker* more than a reader, though a man of talent and of considerable learning. Can you simply *name* to me some works that you think would aid such a man — just breaking away from othordoxy and willing at least, to consider your views with candor?

If you can do this, conveniently, you will confer a favor on him, which will undoubtedly be gratefully appreciated. I know you are full of writing, and a reply in the very briefest manner, will be enough. I have hesitated about asking you for information, being already under much obligation to you. But if you have not time to notice my request at all, I shall understand the necessity upon you in not doing so.

Most Respectfully & fraternally yours
Wm H. Fish

P.S. One more subject just by way of *suggestion*. Mr Stacy, of Milford, lately told me that your friends at M. are making efforts to get you out here some Sunday before long, and if you *should* come, how would your people like to have your place supplied by our friend Rev. Antoinette L Brown? She is to be at Hopedale — at my house — next month — and will have one Sunday while here not pre-engaged, and would be more than willing. I

Fish

presume, to speak to your people, if the way should open. This also I merely suggest, not asking a *reply* unless you should happen to be desirous of being from home some Sunday, if you could get a satisfactory supply. Pardon me for thus troubling you with these inquiries, which I presume you may hardly have time even to read

McLean. N. Y. Sept. 29. 1855

Dear Mr Parker

I have come out into Central N. Y., on a *missionary* tour - anti-slavery, religious &c. for a few weeks, and am doing something to make your writings known in this region. This is a nice little country village somewhat out of the way of any great thorough-fare, and scarcely none of your books or pamphlets have ever been read here. Just now I am in the counting room of a large furnishing store, and I have put your 2nd of July Discourse into the hands of the great politician of the place, - a *strong* man - and he is reading it aloud, with a great deal of earnestness and *eloquence* to a company gathered around him and particularly to a retired merchant from the city. This *great* man, physically

Fish

great and with intellectual greatness corresponding – has not been a abolitionist. but he is warming up in admiration of your great thoughts and sentences and I am hoping he will get converted *thoroughly*

Now he reads and repeats your definition of *Democracy* a Government "of all, by all, for all."— and he says, *that* now, is the best definition of Democracy I have ever seen; and if I were in Boston I would give $50 a year to hear him preach!

Now the merchant questions some of your points. in reference to *riches*; and the politician explains and *defends* warmly. He does not know that I am present, as I do not show myself. and I am surprised and pleased to hear him read so *enthusiastically*. as when I put it into his hands I doubted if he would read it all; being "no abolitionist"

However he does read and will continue to read others in the store. for that is *his* rostrum. and so you will do good even here.

Now, as I am *hearing* him with pleasure. I thought I would just tell you the fact thinking that it might at least be of some interest to you. I shall put several other of your single discourses in his hands, though I have but four or five with me. When I come into this region again. I think I shall bring some to sell

Now the merchant asks—"but what does he propose to do? set the slaves free?"— the politician

Fish

says.—"why dont you *understand*! I have just *read* to you—and if you can't understand such preaching as this I don't know what you can understand" But the merchant puts one *good* question to him—"why dont you go to work then? but he replies "O, I have only just got the pamphlet"

But can you send me your "Sermon of Old Age"! I want to put that into the hands of the politician—himself getting old: and to read it to some others I know not where to get a copy in this region, or I would do so. I find that many families which I visit want to hear of you and I spend some evenings reading you to them

Fraternally yours, in haste
Wm H Fish

McLean. N.Y. Nov 4. 1855

Dear Br Parker

The package of pamphlets which you were so kind as to send me —6 of "Immortal Life" and three of "Old Age" reached me by due course of mail. and I embrace a leisure moment to thank you most sincerely for them, not only on my own

Fish

account but on accounts of the cause of Truth and Right. I find the people hereabouts— some of them willing and anxious to hear the truth according to the "newness of the spirit" and so I have stopt with them longer than I proposed in coming here.

It is an agricultural region. and as it is an uncommonly rainy season here I speak but little except on Sundays and so spend many evenings, or parts of many, in reading something from you.

In this way, though I have read all before. my own time which might otherwise hang heavily upon me passes pleasantly away. and new elevating. and joyous thoughts are awakened in those who listen to my reading. I brought your "Discourse of Religion". "Theism" &c. and various single sermons. along with me. so that these. together with those you sent me. enable me to give pretty full specimens of your spirit. thought and aim

I have loaned or given away, nearly all you sent me and they have gone round from house to house till they are pretty well worn I assure you

I have found some skeptics. and some of the old religionists in a transition state. for whom your works are just what is needed to inspire them with faith and a lofty ideal of life. I thought it might be an encouragment to you— and I suppose you are not above such an influence yet. to know that you are thus doing good— and so

Fish

I have taken it upon myself to inform you of the fact knowing it would not take you long to read my brief note, already however longer than I meant it should be

I have lately been at Central College and President Calkins told me that he is going to try to get you to give them a Lecture this winter. and when you get the invitation I hope that if possible you will accept it. for there are students there who are anxiously inquiring after your writings, and you would do much good by a visit The College is poor, but there is a large freedom there that promises much for human progress,

Should you go there many from this region would be glad to hear you, and would do so. I think that would be one of the most important places you could visit this winter. Most of the students - all of them probably are from the common walks of life. but there are some independent thinkers among them

Your lecture on Progress would be a grand thing for them

And whilst I am on this subject, I would say that a Mr Charles Spencer of Canastota, wished me to say that should

Fish

you come to Central. N.Y. this winter he would like very much to have you stop there and give a lecture. Canastota is about 20 miles east of Syracuse and Mr Spencer has the reputation of being one of the best Opticians in the world. He is something of a Scientific and mechanical genius and is now constructing the 2nd largest Telescope in the world. It is nearly finished, and he is to have $10.000 for it. He thought he could make your visit interesting to you. I find him occupying about your position theologically - occupying a scientific stand point. though he had not read your writings. I loaned him some pamphlets, and your Theism and he is much interested I hope if it should ever be convenient you will call upon him

He keeps some ten or twelve hands at work on various optical instruments. But pardon this, perhaps, dull and tedious note to you but believe me

Yours fraternally

Wm H. Fish

If you could at any time send any of your writings to Central College, Mr Granville for its Library, I doubt not they would be gladly received. I gave some of them to students.

Fish

Syracuse Nov 22. 1855

Dear Br Parker

As you did not receive my note acknowledging the receipt of the pamphlets you so kindly sent me, and as I had no opportunity to more than just speak with you last night, having a leisure moment here in Br. May's study. I conclude to write you this, knowing it will not intrude *much* upon your *time*, all of which must be so used up

In my last note, I told you that I had circulated your pamphlets where they would be read and reread, that I had also myself read them all to various families that I have visited in this region. Many a too stormy evening for lectures, have I thus spent, and to the profit of all. In the region where I am - McLean, 40 miles from this - little had been known of you or of our Garrisonian movement, and therefore the information I have communicated to them is new. I came out here simply to preach a Sunday in various places and to lecture on Slavery. War. Society &c. but the things I have communicated have taken a pretty strong hold of the people, so that they wish I should stop with them which I have concluded to do for a few months. I shall be very glad, therefore, of any other of your

Fish

pamphlets you can put into my hands for circulation, I think your Sermons of Old Age, Of the Dangers of Prosperity, and of Immortal Life are excellent preparatory ones to your others on the State of the Nature &c &c. And I know of no writings so well calculated to get hold of Skeptics and indifferentists and to quicken them into newness of life – The learning and peculiar rhetoric of them interest, charm and instruct them, and prepare them to receive the great moral and religious ideas inculcated. I think I can do great good for Humanity by making those among whom I move acquainted with them. I think I have been the means of fairly converting several hunkers by these writings from their hunkerism – men too of influence political and otherwise. I am encouraged greatly to think how much can be done by going round from house to house, on week days, and spending the evenings in such reading and in conversation. A lecture or two, or a few Sermons, gave me an introduction, and other invitations to their houses follow which I use as above. In my last note, I stated that the President of Central College told me that he was going to send for you for a lecture to them this winter, and I expressed the hope that if possible you would accept it because there are many students there much interested in you, and that you might do a grand work there! I have lent

Fish

I have lent some of your theological writings
to the students, and I would suggest that any
that you might have to dispose of- single sermons
or others- would find a ready place in the College
Library and be sought after and read with
interest. I shall be glad to circulate any
that you may put in my hands among those
students, to whom I have lectured and thus
became acquainted with their *interiors* by
calling them out in response to me

I also told you of a Mr
Spencer of Canastota - one of the very best
opticians in this country, and who is construct
-ing a $10.000 Telescope - whom I have interest
-ed in your writings. He is a scientific
as well as mechanical genius, and has very
naturally been skeptical; but having loaned
him your Immortal Life and your "Theism" &c
- he responds to them and is anxious to see
and hear you. He thought he could
make a short *stop* at Canastota, *whilst he is*
putting together his Telescope, interesting to you,
and so requested me to solicit a visit to him
when you might be passing to Syracuse

He is now putting that noble instrument
together, and I presume you might have spent
an hour or two there very pleasantly, had you
known of him. Perhaps not-

Fish

Br May has just told me that you were inquiring of him for a suitable minister for a free Society; and I have told him of Rev Robert Hassall of Mendon Mass.

Br H. has outgrown the Unitarian Pulpit of that place, and is to leave there soon. He is an Englishman by birth; but a strong, earnest, true, popular man, and would like to have an independent position. Theologically he stands almost with, and reads you with great satisfaction

I wish he might find a free position, as he will stand in no other. The religious sentiment is strongly active in him and most healthily so, and rightly directed and used. If you should know of any opening for such a man, perhaps, you might communicate with me at Hopedale in reference to him in the course of a few weeks – or with himself at Mendon. I can confidently recommend him as a good and true man of interesting and popular manner, who has been rather tabooed by *Boston* Unitarianism. The Gen Secretary has been *warned* against sending him as a candidate to any of the *good* parishes

I shall return to New England, to thanksgiving and to spend about *three weeks* there; and during that time I will call at your house for such package as you may leave for me

I will say that any of your *old* pamphlets would be *new* where I shall be, and that if

Fish

you have any of them on hand I could circulate them and the good of the cause of truth and right. Say your "Perishing classes" "Dangerous classes" or *any* others you may have

But I fear I *shall*, after all, infringe upon your time, if I don't stop and so will detain you no longer. I think your two Discourses at Pennsylvania very valuable for general circulation; and as you are necessarily publishing so many *on the times*, I hope you will continue to publish an occasional one like the "Delights of Piety" The Piety you there set forth - the "Solid Piety" of the *true religious man* - is a natural piety, and as beautiful and *needful* to the human Soul. *Mere* humanity is not enough - does not satisfy; and I have certainly been drawn to you by the strong religious faith and life that I have found you expressing. The soul needs God, needs immortality - a living consciousness of these - and needs them for development, encouragement, strength and hope; and you are getting a strong hold of the *religious* sentiments of thousan "infidel" as you are. But excuse me for this rambling, but believe me. Yours fraternally & aff

Wm H. Fish

Fish

P.S. The first time I ever heard you speak — at that great *Union Celebration* in Groton, about twelve years since — being announced as *Rev.* Theo Parker Your response was *"all but the Rev"* Perhaps you didn't get my letter to you because I did not happen to prefix the *Rev* — one of the *"accidents"* of yourself — an omission that I often make. Perhaps the P.M. thought simple Theo. Parker must be a *layman* and didn't send to you

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McLean N.Y. March 12. 1856

Dear Mr Parker

Since I have been here in Central N.Y. I have had a considerable opportunity to read to families that I have visited, and to circulate, the pamphlets you so kindly furnished me with, and they have very visibly waked up a good deal of interested and anxious thought on the subjects therein treated — startling not a few ~~as a matter of course~~ — as a matter of course — as I remember the South Boston Sermon did, but they are doing an excellent work; and many a family has become pretty well acquainted with you and your views, who had hardly heard of you, in this rather out of the way region I have very much interested one special friend in you — One of the most intelligent, excellent & progressive men in this neighborhood

Fish

who has procured your *likeness* and now wants all your works — all excepting De Wette

I write to you therefore for them, thinking that perhaps you have them on hand and could conveniently send them on, if not, that you would give my order to your publisher and have him do so. This friend, Mr Edward Larned, would like "Discourse of Religion" "Critical and Miscellaneous Writings" Your other Miscellanies, 2 vols each; "Atheism" "Theism" and "Ten Sermons" and whatever *late* pamphlets, if any, you have that have not *been* bound up. These I believe will constitute almost all you have published — excepting, I remember Your "Defense" which you may also send. In *addition* you may send me, if you please, 2 copies of Atheism and 3 copies of Ten Sermons, which I think I can sell easily and so do *much* *good*. The "Ten Sermons" I think admirably adapted to *pioneer* the way for other of your works, and stronger — some of them rather stronger than I can *fully* *digest* at present. Though I can *hear* and *read* anything I sometimes wish that *somethings* which you say about Jesus especially could be *honestly* left outsaid. and still I am anxious that every good man should say whatever it is important, *in* *his*

Fish

view, to say. It seems to me that Jesus can rationally, logically, be so interpreted as not to teach eternal torments, a Devil, destruction of the natural world &c. But of course you have looked into this matter more thoroughly than I have and I only suggest therefore.

The friend who sends for your works, thinks he can spend a little of his money annually to circulate among his friends such truths as you are getting before the world, and wherever I go on lecturing tours, I shall labor to introduce them. I have put them lately into the hands of a Mr Hare who is lecturing in this region on Anthropology and they have seemed to awaken in him a great interest in you. My friend having you and Mr Phillips and Mr Garrison up in his lecture room, and he used you very frequently to illustrate his subject, and in this way good I think was done, by making you all pretty well known to some who might not otherwise have soon found out so much about you or your doings and sayings.

This Mr Hare spoke of writing to you to express the interest he feels in your writings; but I know little of him. He is an European, and I ascertained a sort of an "individual sovereignty" man, sympathizing with the Nichols view of marriage — partially at least; but his knowledge of man, physiologically especially seems to me

Fish

quite *remarkable*, enabling him to read character from an figurative with *much* accuracy

He has a somewhat *original* system, resembling Dr Buchanan's more nearly. I should judge, than any other system that has been published. I thought I would say this much about him, as he might write to you — or meet you somewhere, when a little knowledge of him might be serviceable.

He said he should try to get a side view of you, to use in his lectures. But I have had no opportunity to know what his moral and social position is, and can only speak highly of his knowledge of man.

In coming out here I took along with me, to read in the cars, your "Defense" and as I left it on my seat frequently it was sometimes taken up by passengers, and thus lead to a conversation respecting you and your views, I found two or three quite pleasant acquaintances in that way — one with an Auburn Lawyer, who told me that he had purchased four copies of it, and considered your exposition of Jury Trial the best to be found.

I have also made up *two lectures* from it and given them in two or three places, with some little account of you—

Fish

shall give them elsewhere.

But then, I am being *tedious* to you, perhaps, and occupying time that you have not to spare; so I will relieve you — if indeed — you have found interest enough to read even so far.

If *you* can send the books wanted from what *you* may have on hand, perhaps it will be as well to send them to Syracuse by express, to the care of Saml J. May; but if you have none or would not care to be troubled with the matter, will you do me the favor to hand the order to such publisher as you may think best, and let him send them *as soon as may be*. Crosby and Nichols will send me some books in a day or two after this reaches you, probably, and if they can send them as well as any other house, will you be kind enough to tell them to put them in my package, which will be directed to me at McLean Tompkins Co. where I shall be three or four weeks longer. Do just as you think the least trouble, and I will pay for them when I come to Boston; which will be as soon, or before Anniversary Week. I would send the money now but there is a *little* risk. In much haste, I am

Yours fraternally. Wm H. Fish

P.S. Have you a *spare* Mass Quarterly with your review of Emerson in it?

Fish

Mc Lean. Tompkins Co. N Y
June 22. 1856

Dear friend Parker;

I have today preached to my congregation at Cortlandt on *Progress*. but said that *you* have probably the best lecture on that subject that has ever been given, and that there is a probability of their *hearing* it before long, if they desire to do so. *Of course* they *expressed* such a desire, and will anticipate your presence in their midst with much pleasure.

Cortland is considerably under the influence of Mammon, Fashion, and evangelical Sectarianism. but you will undoubtedly have a large audience if you lecture here; and I know of no region where there is more need of some progressive ideas being dropt among them. The nucleus of my congregation there is a run-down Universalist Society; but I have taken an *independent* position, hoping to call to-gether the more progressive portion of the community. I went there doubtful, exceedingly as to the result, but find my congregation greatly increasing, and am therefore hopeful. Theologically, my views are essentially yours; and of course to speak

Fish

of the Bible as I do is startling in a region where orthodoxy has almost the entire field — about as startling as my radical humanitarianism

But I shall find a warm response from a good many more in this general region. than I anticipated would be the case. I am the only *radical* in a pulpit near here, and shall therefore have rather up hill work. But I am drawing in some of the more independent thinkers, who have been driven away from all religion by the false that prevails, and am called for in different places. Could you not make arrangements to stop over *two* or *three* evenings?

I should like very much to get up meetings for you if you could; and the people are *very* anxious to hear you in several places near.

The pamphlets of yours which I have circulated so freely, among the thinking portion of my friends have created a strong desire to see and hear you which for their sake, I am *anxious* to see gratified.

It seems that the McGrawville students are going to use you chiefly on *Tuesday* evening thinking it will be a better time to be heard without confusion than commencement day.

This will give the less opportunity for many to hear that desire to do so, and make them more anxious to hear from you elsewhere. I saw a Prof

Fisk

from the College, and he said they were not proposing to use you Wednesday evening - commencement day - and so that evening I hope the Cortland people can hear you.

Shall I give definite notice to that effect, and so quiet their fears? I trust you will say yes.

And as to the compensation. How had that better be? I know you are not so particular about that matter as many lecturers, but it must be attended to, and satisfactory arrangements can easily be made.

I have thought that perhaps a fee of ten cents at the door, to be handed over to you, might be well. - or a specified sum, as you prefer. I should suppose you would have 500 people to hear you - if so many can get into the house, which I presume can.

Will you therefore, let me know your decision at your earliest convenience - and do not, I beseech you, disappoint us unless necessary - seeing that I have given notice that you will probably be here, to the gratifidation of some and the consternation of others.

I shall remain here probably a year, and I must get all the better types of Radicals - representative men - that I can during that time, to speak here. And if it will

Fish

be your vacation, would there be a possibility of your staying over a Sunday, if a large audience could be gathered?

But I will not trouble you with more queries, and only ask the *briefest* answers, as I know how constantly you are occupied.

With kind regards to your wife and Miss Stevenson I am

Yours fraternally and affectionately
Wm H Fish

P.S. You will please address me at McLean where I reside and preach half the time. I think I could sell a considerable many of your works in this region in the course of the year – particularly your "Ten Sermons" "Discourse &c" "Theism" and if you have many on hand perhaps I had better give you an order for some when you come on. I presume there is hardly one in Cortland – mine having been circulated in McLean. Your coming here will help the demand, which will therefore be two ways of helping your thoughts through the region.

McLean June 30. 1856

Dear friend Parker

Yours of the 21st has come to hand

Fish

as has also your "New Lesson for the Day" which I read with satisfaction, if not with *pleasure*, and for which I am greatly obliged. You will likewise lay me under perpetual obligation to you - if, whenever you publish an occasional Discourse, you will "*Remember*, *remember*, *remember*" me, as I am always anxious to get whatever comes from you as early as possible. It will not be as easy for me to get new things here as at Hopedale. And if you will send me at Cortland by Express or otherwise, a half a dozen each of your Ten Sermons, Theism &c - and perhaps 3 or 4 - or half a dozen - of your "Discourse of Religion" I have no doubt I could sell them, and so diffuse their light in this general region

But you can leave me to order them from Crosby and Nichols if you *prefer*

I have given notice that you will be at *Cortland* and many are anticipating your coming with much pleasure. I hope it will not be so dreadful warm as it is now - You can take the cars in Boston on Monday morning and get to Syracuse at 12 o'clock midnight; and I would say that there is always

Fish

a carriage at the Depot from Robinson's Temperance House which is quite a good one, and patronized by Gerrit Smith. At that late hour perhaps it may be a convenience to you to know this.– On Tuesday you can have an opportunity to regain what sleep you lose the night previous, as you will not be under the necessity of leaving Syracuse for Cortland until about 11 o'clock A.M. though you could leave at 7. The eleven o'clock train –1/4 before I believe– will be timely. At Cortland you will, I presume, find some one present to take you to Mr Grainvill. Perhaps I shall be there, as I shall try to be.

Fraternally Yours
Wm H. Fish

P.S. I do not remember that you speak of man to-day as a physical being in comparison with him in the past; but it seems to be a pretty general conviction that physically, at least, he is deteriorating – and that woman is especially – and if physically, then otherwise. How is this?

McLean N.Y. Aug. 11 1856

Dear friend Parker

We have just organized an Association at Cortland to sustain a course of Independent Lectures during the approach

-ing Autumn and Winter, to be opened, if we can get him by Henry Ward Beecher, and to be followed, if we can get them, by E. H. Chapin, Emerson, Phillips, and _yourself_— perhaps Higginson, Tiffany, and such other men, and such _women_ as we may hereafter decide upon. We would like very much to have you come and give us just what you think best, as we want each speaker fairly to represent himself, and to give us his own peculiarity— what makes him Theo. Parker or R. W. Emerson &c. &c.

There was a general anticipation when you were here— _naturally_ or _strangely_ enough— of a feast of Religion, or Theology.

I did not of course and they had no reason to; but if you can visit us in the winter I presume you would as readily give us something like the Historical development and progress of Religion— in any form you choose— as any other subject. But as it is an experiment with us, and there will be much opposition, we must be as economical as _convenient_, and if you are coming into New-York at any time, we would like for you to give us timely notice so that you can take us in _your_ _way_ and not come on purpose I

Fish

want you to go to two or three places not far from here, if you will, and I will make arrangements accordingly — but just now I want to engage you for *Cortland* The effect of your labors here was good, — *very* good — and the people want more of you — say in *Nov* or Dec. But as I know you are full of letter writing, I will not require an *answer* at present, as I will understa from what you said when here, that you will visit us if *Convenient*, and we shall not want you at any time we can now specify

Have you seen Rev. Mr O Daniel's Letter to the "Mohawk Universalist Association"? I suppose he has sent you one — bearing somewhat of *your* impress, though *unconsciouly*. He is a *very* true and excellent man. I exchange with him soon and think we may have some squirmishing with Universalism in this state, as we happen to have got into these Societies. The *people* are ready for change

I have always wanted your tr of De Wette, but have not felt quite able to get it, but now I have special need of it and must have it. Have you a copy you would *like* to spa

If you have and will leave it at Crosby and Nichols to come with some books he is to send me, I will pay you for it when we meet or before Sorry to hear you were not at Hopedale

Fish

first of Aug. — must have been a great disappointment there —

Fraternally, Wm H Fish

Have you a copy of your Sermon on "The Sunday" you could send me sometime?

McLean N.Y. Sept 5, 1856

Dear friend Parker

You asked me in your last if I would like to have some of your "Spiritual Condition &c. of Boston" "Education of the People" "Two Sermons" &c — and my answer is, that I could circulate them to good advantage. My friend Mr O'Daniels whom you knew by his "*Letter* to *the* *Mohawk* *Association* of *Universalist*," and otherwise, perhaps, is with me on exchange, and he would be pleased with some of them. If, therefore, you will forward 50 copies of each, less or more, as you can spare them to the address of "Rev D.C. O'Daniels Ilion Herkimer Co. N.Y.," we will divide with each other, as I shall probably have another exchange with him before long, or be there on a lecturing tour. He would like, also for you to send him, if convenient, your *first* letter to the Unitarian Association, containing

Fish

certain Theological queries to that Body. The Universalist are down upon Mr O'Daniels and he is thinking of propounding some questions to their leading Revs He is a true and excellent young man, with good abilities and fair culture. and can pretty well take care of himself

You did not say whether you would be able to visit us in the Winter. but I take it for granted that you will, if at all convenient. from what you said when here: and shall be glad for you to let us know, sometime previously, when you think of passing over the Central R.R.

Mr Phillips thinks he will be with us in Febuary. I am getting a good hearing both at McLean and Cortland, and central N. York seems a promising field for the "newness"— "newness of the Spirit" Mr O'D. and myself have been talking of Mr Deroe, whom you mention in your letter, and will try to get into communication with him soon

Much obliged for the trouble you took in forwarding your De Wette. and enclosed, please find $2.50 the very low price you named for them, and $1.50 towards the pamplets you sent me. I will sell as many of the pamphlets as I can, and the remainder dispose of as you suggest. and as judiciously as possible

Yours Fraternally
Wm H. Fish

Fish

Cortland N. Y. March 3. 1857

Dear friend Parker

As the time is approaching — the 7.8.9th of April, was it not? — which your fixed upon for visiting us. I think it best to jog your memory a little lest the matter be overlooked. I still find this a good field to sow our radical seed upon and our lectures this winter have helped the cause along considerably Among others who have spoken to us are Thomas R. Beecher, Joshua R. Giddings, Beriah Green. Ralph Waldo Emerson. and Wendell Phillips Mr Emerson and Mr Phillips were the most popular — with us. Mr Emerson gave his "Conduct of Life" which went off *well*. Mr Phillips gave us his "Philosophy of Reform" Sat. evening and then spoke in my place twice on Sunday. upon the question of Slavery in relation to the church & the State — and in the evening volunteered to give us his "Lost Arts"! *Sunday* evening, and in a very hunkerish region. It was *awful* to some, but the common people stood it — though it was, of course, the least stirring and least profitable of all his lectures

He made a very strong impression on

Fish

on the people, and left behind great popularity.

I know of no village in New England where the people would have turned out so well and listened so interestedly to such radical truths.

And I am anxious to have you come again because the field is so promising — and I want to manage matters so that we can get as much healthy radical truth out of you as possible and still have your visit pay well. Mr Phillips is rich and could be generous with us, and refused to take but $25 for all his services — being out this way on a lecturing tour — But we want all your lectures — three — here and at Homer, and are confident we could make them pay, at least $75 — perhaps $90 — would the former sum answer if in consequence of weather &c we should fail to get the audience we anticipate? If it would I think we had better have notice given that you will speak to us at least one evening on "Matters pertaining to Religion — for the people want to hear that. The Homer people — aristocratic Presbyterian, hunkerish think they would like to have you speak there one of the evenings, but they are rather afraid you will mix in some of your heresy! I told them they could probably have your Anglo Saxon Race which is almost as clear from heresy as any thing you

Fish

give, and perhaps they will ask for it. But were I a man of "material resources" I would hire the Hall there and have you say what you might choose, nothing doubting either, that the lecture would pay at least $40 under favorable *circumstances*. But I wish you would come and speak to us some Sunday, even if it were later in the season, and two or three evenings also — staying long enough to make a permanent impression. Mr Phillips I think had a very satisfactory time to himself. But I suppose it will be impossible for us to get you of a Sunday and that I must leave. And if I find that there is any probability of three lectures here paying less than $75. I will endeavor to make an appointment for you *on the way* that will pay better. Mr Emerson charged us only $30 and promised me that sometime should he be called to us again, he would speak for us a *Sunday*!!

Will you please let me know, then, soon if $75 would compensate you for three lectures in case we have them all here — *that is*, if we fail to realize as much at the door as we hope to do? And have you had a new Lecture this winter? if so,

Fish

what.! From what I say of your "True and false Gentleman" there is a desire to have that, perhaps for our first one, or such an one as is *freshest* and *most stirring* with you at present, Perhaps for *Religion* you might give us what you have been giving to the N. H. — Manchester people.

But we will leave *subjects* pretty much to you. May we then, hope to hear from you *briefly* soon? —

I say *briefly* because I know *you* have little time for many words.

Fraternally & affectionately
Wm H Fish

P.S. What do you think of the plan of going into some regions where *radicalism* can get a good hearing for three or four evenings and taking the receipts of the meeting whatever they may be? If a few reliable men would move in the matter, in any town prepared to hear, I think such a plan would work well and pay *lecturers* as much as they now get — and more truth be told. Lyceums are timid but the *people* will turn out best, in some places at *least*, to hear questions of present interest discussed. This only sugge*stively*

Fish

Cortland N. Y. March 17. '57

My dear Mr Parker

Yours of the 15th inst, by your good wife, has just reached me, being directed to McLean, and though we are very sorry to be disappointed as to your proposed visit to us in April, we nevertheless *submit* with as much *grace* as possible, wishing you, above all things, to take care of your *health*. But do, if possible, come to us some time in the Summer — early or late. Can you not make arrangements to be with us one of your Vacation Sundays? If you could, we could give you a *great* audience for this region — and an impressible one for *you*. I doubt if there is a field in New-England where you could spend a Sunday and one or two evenings with more profit to the cause to which you are devoted. Our prospects have brightened continually since you were here, and the people have got into a state of readiness to hear anything good, however new and radical. Next Sat evening and *Sunday* we have Mr Pierpont — "Golden Calf" &c. Please let us know, as early as your convenience will admit, when we may expect you, so that we may

Fish

sharpen up our appetites again

But you must I think be more *careful* of your health, and labor less. Hope your life and health will be spared long. Long enough at least to get out your contemplated great work on Religion. I have wondered that you have not broken down before under the pressure of your various and huge labors. I shall be anxious to hear that you have recovered your strength and are as vigorous and fresh as ever. Was very sorry to see that you had lost your Franklin Mss. — hope it may be found. But with the highest consideration, I am

Yours fraternally and affectionately
Wm H. Fish

P.S. Could you send to me one or two of your "Dangers of Prosperity"? I wish to put one copy into the hands of a very intelligent and very much afflicted lady in Wisconsin — and a copy of "Old Age" too if you have one. I am now living at Cortland, where your friends remember you with much pleasure.

Mr Emerson as well as Mr Phillips gave great satisfaction; and Mr Emerson promises to speak for me on *Sunday* the next time he comes to see us, should I be here. That is a greater favor, Mr Phillips says, than your *New-Englanders* can get! But think of

Fish

Emerson's lecturing to a dozen people in Ohio!! — as I hear he did. One of those great storms I suppose

Cortland. N.Y. July 21. 1857

Dear Brother Parker:

You will remember that I have had of you, unpaid for, 18 vols of your works. Viz. 6 Discourses of Religion, 6 Theism &c and 6. Ten Sermons.

As I had sold some before in this neighborhood to my special friends that *think* on such matters and read, I have not found so ready a sale for these as I hoped to find. I have however sold, and keep out on loan, circulating from one to another, about two thirds of them for which I enclose to you $10. Were I flush in money just now, I would send the remainder before selling what still remain on my hands, but as it is, I will wait if you please, a while longer. Six dollars and a half will still be your due.

I have watched with the intense anxiety all the reports of the papers, in reference to your health. and am often made *sad* at the intimations I thus get

Fisk

that you do not seem to recruit. I could hardly restrain the flowing tear as I read Mr Sanborn's lines sung at your late interesting pic-nic

Not knowing precisely what the state of your health is, perhaps I inferred and feared that it is worse than it actually is. I hope so. And though you are the object of so much hate and hostility on the part of the reigning bigots and hunkers, I need not say to you of course that thousands of the truest and warmest hearts in the country, beat in sympathy and unison with yours, and are daily most fervently praying that you may still be spared to us and restored to such a degree of health as will enable you to go on with the great and needed work — so bravely and nobly begun — This you undoubtedly know by immeasurable testimonials of respect and affection. Your friends hereabouts anxiously inquire after you, hoping to hear favorable reports of you, feeling that should your health continue to fail and disable you from labor, there is no other man to take your place. But may the genial and restorative influences of this beneficent and blessed Nature that spreads around us in this joyous Summer time, with the Spirit of the good God, so flow in upon you day by day as gradually to give you strength and vigor again — for your family's sake

Fish

the worlds and yours! I shall be very glad to learn that it is distance that gives strength to my fears

With much sympathy and kind regards to your wife I am

Yours fraternally
Wm H Fish

Cortland, N.Y. Sept 22. 1857

Dear Friend Parker

I was very much obliged to you for your kind letter of last month, giving me an account of your state of health — hopes &c. and for the very acceptable present you generously made me of the books remaining still in my hands unpaid for. Through those few books you are constantly speaking even to the Presbyterians — some of them of this village I have three intelligent friends one a Physician, one an Elder and the other a Teacher, all in that body, circulating them among their brethren and sisters in the faith most diligently — the Physician particularly. They are really *of us* though not *with* us, and are, you may judge, great troublers of Israel.

But I am rejoiced to see by one or two

Fish

papers that you have commenced preaching again, and that you are looking quite "robust" — the latter news almost "too good to be true" I cannot however, let the possible opportunity of getting from you the assurance that you may be with us and give us a lecture this coming winter pass unimproved.

We are to have Phillips, Giles, Higginson, Alger, Emerson (probably), and we are strongly desirous of having you also, if you are to be in the field, and your health will not be damaged by a visit to us. We lost our chance, you remember, last winter by not having our appointment early enough.

If you can come this winter we should like to have, if you think best, one or two lectures on your theological and practical views — putting them in such form as you think best. Phillips, Emerson, Giles, and Higginson will speak for me also on Sunday — I wish you could spend a year in going abroad and speaking Sundays also, in more promising fields of labor. We could give you a very large audience for such a place.

But I will not trouble you even to read a longer letter, much less to answer it, but will simply request that if you find you can visit us either this Fall or in the Winter, you will remember us and let us know in due season — say three or four weeks before hand. We shall hope even against hope. But above all things take care of your health and husband your resources for great crises that are coming— and be sure and give us *the* Book, though lecturing should be neglected.

With kind regards to your family
I remain yrs fraternally
Wm H Fish

Cortland N. Y. March 28. 1858

Dear friend Parker:

At this distance from Boston, and from the Central road, I am lately hearing little of your *whatabouts*, excepting as I gleam here and there an item from the columns of the *Liberator*. But I trust that your health and strength are fully restored, and that you now have the prospect of a long life before you, having passed that critical period of "47" Wendell Phillips told me, however, that he did not think your difficulty was entirely removed when he last saw you, and I have, therefore, been anxious to know of its extent. I do not write however, to burden you with a letter, *and shall not look for one* because I know that you must be too full of such writing already. But have you been pub

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lishing any single sermons of late? I hope if you have not you will give us a thorough one on the "Revival" for circulation among the people I should like to have some to scatter hereabouts The masses will read now.

I see, by C. K. W's article that more than forty persons have conspired against you "at Park St. Church, and prayed some wonderful prayers. They reached I suppose — their hearers ears. Last winter a committee was appointed to pray for me, and since that time one of the elect three has attempted to commit suicide!

But how many are magnetized and frightened to submission by the machinery put in motion

And yet it is natural and almost unavoidable that it should be so, at the present stage of human development Few have any theoretical and much less experimental and practical understanding of religion, and putting themselves under the influence of a revival, night after night, they are easily drawn in. None can be trusted unless they have found something *better* than the popular religion - a higher form of piety, morality and philanthrophy

It seems to me that if you would give us a Sermon on the nature and importance of religion, and on the bad and good forms of it, at this crisis, great good would be done. This revival is another

Fish

proof of the *religiousness* of human nature, and the awakening of the religious sentiment is a great good — but how badly it gets directed In this place we have a Fugitive Slave Bill judge who is running about day after day with a mouth full of tobacco to save his neighbor's *souls*, and because he once "experienced religion" and is solemn, many think there must be something good *in* him — something supernatural — though they see no special proof of it in his life — the unmitigated *hunker*! The papers say that the present revival is singularly free from sectarianism, bigotry, and the excitement of fear But these Boston prayers dont look like this, and round about us I see no improvement on past revivals

The Methodist Priest here put Wendell Phillips, the Sunday after he spoke to us, in the catalouge of "Blackguards and infidels" and sneered at bloomers as "short peticoat infidels" and "infidels on stilts" and still the people run after him and think him pre-eminently pious and evangelical! How is this mania ever to be cured! Henry Ward Beecher said the other night, at Homer, that "much of the religious experience of the times is bilious, coming from

Fish

dispeptic stomachs; and should this class of persons come to him for prescriptions for their spiritual ills, he should recommend, not Watts Hymns, or Doddridge's Rise and progress, or any other religious works, but a wet sponge and gentle purgatives"!

That will do for him, for he says they "know I am orthodox and I make them swallow me whole!". Still, the subject wants more serious, and philosophical, and religious treatment also.

Men's nature demand religion, and they will have a false and superstitious religion rather than none, and liberalists – often only mere *indifferentists* need something to wake up their slumbering religeous and spiritual powers You have written *much* that is just what is needed, but a Sermon on Religion and the Revival just now, fresh from your pen, would be most timely

In Boston *you* can take up your thousands Sunday after Sunday, and I suppose your congregations rather increase than diminish, but in the country, with superstition, antiquity, and fashion against one, and now the revival, it is rather discouraging to see how the multitude go — to see on what a low plane of life they are. But we lose none of our congregation and hold our own against the constant opposition to "Parkerism" "Garrisonisms" "infidelity" &c. How we wish we could have a visit from you by and by during your

Fish

vacation — but *then* you ought not to speak

We could draw a great audience to hear you of a Sunday, on religious matters, and great could be done. It would be a great awakening; but I suppose this is out of the question. You have more than you can do at home

But here I am wearying you with a long letter, which you can hardly spare time to *read*, and must stop. Please send me whatever reports of your sermons get into the papers, and if convenient, and if you publish one in tract, pamphlet, form. I should like to buy some for circulation. It is a good field of labor in this region, and the people in all the towns about can be aroused on our subjects, but then it is a new field and one has to have means of his own to sustain him in doing the work which few have If that Unitarian Association had been faithful to its early promise it might have sustained a sort of circuit or missionary enterprise here and elsewhere that would have done immense good

But its hunkerism has killed it, and they will sooner sustain orthodox preacher and lecturers than any tinctured with Parkerism and Garrisonianism Never mind "there

Fish

is a good time coming" and it is an important lesson to "learn to labor and wait"

Excuse this long and tedious epistle, which I would not have written only on the condition of not exacting an answer from you, in the midst of your *too many* other labors, which I hope you have greatly diminished and will not renew to the injury of your health. So with kind regards to your family, I am

Yours fraternally and affectionately
Wm H. Fish

P.S. Have you a spare copy or two of Martineau's "Bible and the child"?

Cortland N.Y. April 19. '58

Dear friend Parker

Much obliged to you for the Sermons you so kindly sent me, and which I have read with much pleasure, but which have been passed through so many hands that they are nearly worn out. Will it be *convenient* for you just to have sent to me — "Cortland, Cortland Co" from the publishers, by express, 100 copies — say 35 of the first and remainder of the second? If it will be, I will be much obliged to you, and forward the pay to the publisher, or to yourself on receipt of them with bill. I think I can easily get rid of a hundred of them and probably could more

But allow me to make one fraternal criticism of the first sermon — of what you say of the Day of Pentecost. I think I have said to you before that you have sometimes seemed to me to put rather a more unfavorable construction upon various Bible writers than was necessary or even just; and have you not done so in this case? Do you get it out of the Record that the room in which the disciples were met was "crowded" — "stifling, hot and unwholsome" — I am glad "Music Hall" was crowded" to hear you, and hope it was not so "stifling hot and unwholsome", as to produce any very serious bad results! But was not your manner of thus speaking of the Pentecostal gathering rather more disrespectful than necessary? And when you say there was "foaming at the mouth" foam on his (Bd. Bartholemews) beard." and that sister Eunice was struck down by God." — had "the power" do you not stray beyond what is written? These things seemed to me a little, or, perhaps, not a little, like unjustifiable "flourishes of rhetoric," and in bad taste to say the least. I confess that what you said of the "foam on the beard" I drew a black mark across before loaning my copies, because I thought it would excite unnecessary prejudices and give the enemy seeming reason, at least to complain of your injustice

But perhaps I am too reverent of the record yet, though I have the same feeling to see your fairly represented by your opposers Let this pass, however

Some of the friends have suggested here that a subscription might be got up in all parts of the country for a Sermon from you. Say once a month at least, which would be the next best thing to hearing you preach. Many here would like to subscribe for such a treat. I suppose my copies of the Revival Sermons— Sam'l May Jr. sent me one of each—have already been read by fifty persons. But I only meant to thank you for your favor and ask the other named without writing a letter. The "criticism" you may think rather small, but there is so much that is really bad in the Bible that I am pained to have you ever gloss it as in the circumstance above and some others I might name

But yours. still, in much esteem and affection

Wm H. Fish

P.S. Dont think this requires an answer unless you yourself send the Sermons and bill.

Fish

Cortland. N. Y. April 27. 1858

Dear Br Parker

What a blunderer I was in attempting to criticise that "Pentecostal"(!) passage of your 1st. Sermon! — a scence at Corinth "some five and twenty years" after the crucifixion! But I presume I came about as near hitting the mark as your critics generally do — though my aim, I think, was rather better. I had just read the Sermon very hastily, and the reference to the unknown tongues and the prophecy of Joel &c, at once drew my thought to the day of Pentecost, and so I jumped at the conclusion that you meant that without considering the date, or your mention of Corinth. So I take back my criticism, of course, and thank you for the correction of my blunder. Still I "guess" I shall stick to it that speaking of "the foam on the beard" was in rather bad taste, as you did not see that with your "mortal bodily eyes" — nor "sister Eunice" under the "power"

I doubt not that many of the first Christians exhibited a good many worse fanaticisms than "foaming at the mouth" or being "struck down by God", and perhaps they exhibited those also — not "unlikely" — for such things frequently take place now

Fish

But the Corinthians and other desciples, of the primitive age have so many sins and superstitions of their own to bear that it isn't best to transfer, or "impute" to them, any from this age. The "Record", especially many of Paul's rebukes of them put them in a sufficiently unfavorable position before us. But your criticised passage don't look quite so bad to me on looking it over the second time, and I cared more about it, at first, on other's account than on my own. I thought it _probably_ true, but it seemed to me rather an unnecessary shock to the idolators of the Testament, and a little bit of a weapon in the hands of your enemies. But I will look a little closer next time to your _names_ and dates

And now "in conclusion" let me say that I am right glad that you are _purposing_ to live so long on the earth, as you have several times intimated, of late. I had _feared_ your disease, contracted last winter, might still cleave to you and threaten serious results in the future. It is quite cheering, therefore, to hear you say, as in your letter, that you mean to be stronger and more laborious, one of these days — "laborious" I _guess_ the word is, though I am not _sure_ I have translated it correctly. But why should you torment your enemies so much in advance, by _printing_ your intention! To live here "four score years or five" will be greater than

Fish

all the sins you have heretofore committed against them and perhaps they will *never* forgive you You have lived long enough already for them, and perhaps they will yet pray such prayers that you will be moved out of their way and your influence die with you. But long life and every joy be yours.

Fraternally

Wm H. Fish

P.S. As some of the "Spiritualists" seem a little sore about your criticisms upon them, I incline to say a word on that point. I am not a "Spiritualist" in the technical sense, though I believe that *some* of the mysterious phenomama of our times called Spiritualism may be produced in part, at least, by unseen intelligences. I have not much doubt of that. for no known science or philosophy can account for them. There is an immense amount of superstition. trash, and somethings *worse*, in this new *ism*, but a considerable wheat also, and I think you have done it about justice in your late allusions to it. *I* am much pleased with what you said of it, though you, *perhaps*, are constitutionally predisposed to underrate external manifestations which are helps to *others* With you

Fish

I believe in no miracles, but I believe in *some* of the wonders of the New Testament and of to-day as *facts* that need careful explanation.

But you say of Spiritualism that it has "no great man in its ranks, not a philosopher, not a scholar" Now *they* don't understand that your great man, philosopher, scholar, is a *very* great one, of which, probably, there are not more than a dozen living, and so they feel that a little injustice is done them, though hereabouts they *like* your criticism as a *whole*. But are *not* Higginson, Pierpont, Tiffany, and scores of others that might be named somewhat entitled to the reputation of being scholarly and philosophical in the sense in which these terms are commonly used? I think Higginson certainly is and such men as Garrison and Gerrit Smith who inclines to it I believe, Adin Ballou &c &c. are looked upon by their friends, at least, as being rather large *minded* as well as large *hearted* men. It seems rather too sweeping therefore, to say they have "no great man, not a philosopher, not a scholar," without naming your standard

This criticism I give by way of suggestion, and in behalf of spiritualists who are rather sensitive to *seemingly* unjust criticism as they have so much that is actually so — but yours is *good* for them, though you *may* underrate

Y. Fish

the *external* and their scholarship.

The Sermons came, and I, today, forward the pay to Kent & Co

Cortland N. Y. July 7. 1858

Dear friend Parker:

Can you do me the favor, as you may be passing through Washington St, just to put the following catalogue of books into the hands of some publisher, or bookseller, with whom you trade, with a request that he will send them to me *at once*, by Express directed to me "Cortland, Cortland Co. N. Y."? I usually get my books of *Crosby* and *Nichols* (and perhaps that will be best now), but as they are not your publishers, and the books wanted are partly from your pen and mostly in your vein, I have thought you might know where I could get them at better advantage.

I want the most of them for two young men of moderate means, and should like to get them for them at wholesale prices. Yet I do not like to trouble you about the matter, as I know every moment of your time is occupied. I suppose, however, you pass the book store at which you would be likely to get them almost daily, and so I venture to make the request, as it may hinder you but a few minutes. I might send to the Unitarian Association Rooms for Martineau, but as I should have to send else where for others, it would be more convenient to have them come from one place in one package. I trust I shall not burden you over much. I am glad to see that you are again earnestly and vigorously at work, for this seems to be a pretty sure indication that you have recovered your original *health* and strength.

But thou that teachest others that they must not violate the laws of God, wilt thou violate them? — by *over work*. I trust that past experience, added to your own judgment in the matter, will be a sufficient admonition. But then we *do* really want to hear you *out here* some Sunday, speaking to a great audience that we could collect. Is it going to be so that you can visit us when you come West? You would make a mark here. But then I only think of this as a *possible* thing, and dare not urge it, lest I violate my own sense of justice to you, in trying to induce you to speak during this hot weather. I only want you, however, to remember that we are very anxious to have you speak to us as soon as you can — and it seems to me that more good is done in a rural district like ours, where a large audience can be collected, then in such places as Syracuse. Rochester &c.

I circulated 200. of your Revival Sermons and still I have a demand from time to time for more. They must have had an extensive circulation. I am also glad to see even so meagre and imperfect a report of your Sunday services in the Banner of Light, as we get from week to week. I have to borrow the paper as often as it comes chiefly to see what you are saying.

But I must not detain you from more important matters. Do not be at the trouble of even recognising the receipt of this

With kind regards to your family,

I am, as ever, Yours fraternally & affectionately

Wm H. Fish

List of Books to be sent by Express to Wm H. Fish. Cortland. Cortland Co. N. Y.

2 De Wette on the old Testament. Theo. Parker
2 " " " New Testament. Frothingham - ed
1 Discourse of Religion. last ed. Theo. Parker
2 Miscellanies Critical &c " "
1 Ten Sermons " "
1 Whittier's Poems - blue & gilt
1 Margaret Fuller's 19 Century
2 copies Mrs Child's Progress of Religious Ideas

Fish

1 Representative Men – Emerson
1 English Traits "
1 Essays – 2nd series "
1 Life of Sterling

From Unitarian Association
3 copies Martineau's "Timely Thoughts &c" – just published
1 copy "Theological Essays" collected by Noyes
100 Reports and Speeches before late Unitarian Association

Please send Bill with the above, and I will remit at once

Cortland. Cortland Co. July 24. 1858

Dear friend Parker

Much obliged to you for sending the books, but feared I was putting you to too much trouble, in your constant occupation in other matters. Enclosed you will find a draft for $24.50 for the amount by your reckoning.

I suppose De Wette can be had soon, as Mr Burnham stated it was at the binders I can send to him for it. And though I have sold – and given away – about 200 of your Sermons on the Revival I am fequently having calls for more and shall send and get some

I wish the time had come when Liberalists

Fish

and Radicals could sustain such an itinerating ministry as Bellows speaks of in his Address before the Unitarian Association. The fields are already white for the harvest. This is a fresh good region for seed sowing — much better than any that I know of in New England, and a half a dozen earnest laborers might produce a great revolution by circulating through it. But the difficulty is for one not connected with some Association to sustain himself. I came here 3 years ago unknown to anybody, and simply on a flying lecturing tour, and yet have tarried till this time getting a fair hearing in many towns, within a circuit of thirty miles, and have unexpectedly frightened all the ministers and churches of the region, setting them to preaching against me, as a Parkerite, a Garrisonian, a Spiritualist, a Socialist, a disturber of the peace, a breaker up of churches &c. &c. — and their rowdy hangers on — a legion to swearing &c. But the agitation is a healthy one.

Hereabout few had heard that the Bible is ever religiously questioned as a plenarily inspired and infallible book, and my freely expressed views on this subject

Fish

have produced a great commotion. But many a *thinker*, driven into semi-atheism by the false religion of the times responds with a new interest in life. How much more hope of such than of the many weak-minded superstitionists

But the great difficulty with a pioneer movement is, it don't *pay*, not even a living compensation — especially the itinerating part

Of course the Unitarian Association will aid no one tinctured with radicalism – that is Parkerism &c &c – but may not radicals by and by form a central Association? I hope they will. and now begin to *think* of it, The future is ours. But my yarn must end.

Fraternally and affectionately
Wm H. Fish

The following is your catalogue and prices

2	Introduction to A.T.	1.60	3.20
"	Dis. Religion		100
2	Miscellanies	100	200
1	Ten Sermons		80
"	Whittier		1,25
"	19th Century		75
2	Progress Relig. Ideas		6.50
1	Emerson Essay		75
"	English Traits		75
"	Life of Sterling		75

Fish

1 Rep. Men	75
3 Marteneau	2,25
1 Noyes Essays	75
100 Speeches	3,00
	$24,50

Thank you for your 4th Sermon and for *all* similar favors past and *to come*! always gratefully appreciated. And now one more word about your coming here. If you lecture next winter in this region we want you without fail — as early as possible — before our Association at least, and a Sunday if you can. Phillips, Starr King and others arrange to give a lecture Sat. eve. and to speak the next day. If you see the Anti-Slavery Standard, perhaps you noticed a week ago, that the Presbyterian church here had excommunicated a member partly for hearing Phillips on the *holy*-day

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Cortland N.Y. Nov 6. 1858

Dear Brother Parker

With thousands of others, no doubt, I have lately been thrown into a state of much grief and sadness by the

Fish

unfavorable reports of your health which have reached us through various newspapers. Still, I trust this sickness of yours is not to be unto death, and if desires, prayers, *any* human agency could retard your Spirit a quarter of a century, or more, longer, I am sure that you would not leave us. There is no other living man to take your place, and it will be exceedinly hard—almost impossible— to be reconciled to your departure.

The world will seem to be of less importance when you are gone from it— especially for you to go so early in life— though you have, indeed, lived a long time, measured by your works

But I am speaking too despondingly, for I see by a late *Tribune* a gleam of sunshine That states that your disease seems to have taken a more favorable turn, and that you have *walked out*, and your friends are encouraged

And yet in a Boston paper of Oct 30th I see a very *un*favorable notice of your illness. I trust the *Tribune's* advises are the later— Greatly, indeed, shall I rejoice to learn that they are, and that you have passed the crisis of your disease, and are recovering. There is no public man on the earth for whom I could feel a greater anxiety; and it seems as though you *ought* to live, and *must* live. And whether it be here or elsewhere you will live of course; and though

Fish

departed still speak to us who remain.

Would that I could believe that you could speak to us otherwise than through memory and affection, and through your writings! But you have lived to a great end, and all will be right under the government of the good God! I rejoice that you have such great faith in God and Immortality to sustain you.

But though I shall expect no answer to this, *of course*, even from your friends, I shall watch the papers anxiously for news respecting you. And your wife and other near kindred as well as the many devoted friends about you, are I trust, already encouraged and hopeful. Most fully and deeply do I sympathise with them though at this distance.

It was away back in the "*Dial*" days that I was drawn to you, and my interest in you has ever deepened from that time to this, and will continue whether you live or whether you die. I rejoice, too, in thinking that more justice will be done to you, when you are gone, whether that be sooner or later, than ever has been. Many have been slow to do justice to your labor through fear of *sect* – the Unitarian Sect as well as other sects! And on whom can your

Fish

mantle fall that will emancipate these slaves?

God grant that you may live to do it yourself and that many young men will rise up to imitate your honesty and bravery!

But may health and strength and fresh supplies of inspiration yet be yours, and the good God guide and bless you always — and *yours*.

With the warmest paternal affection
I am still

Yours devotedly
Wm H. Fish

Toledo O. Jun 26. 1859

Dear friend Parker

Though I have drifted a little farther west, than when you last heard from me, — only, however, it is likely, for a few weeks — I have not therefore lost my interest in you, and have very anxiously watched all the papers — particularly the *Tribune* for reports of your case. It was very sad news to me, of course, as to thousands of others, that you were under the necessity of suspending labors — even though it might be but for a season — by a new development of your disease — but from a very excellent letter from Boston which I have read in a Cleveland paper, I gather some *hope* that a year's respite

Fish

from toil in a more favorable clime, will restore you to your great and needed work— to the joy of your family and a million of true friends. I find many here who are deeply interested in and for you, and whose best wishes and prayers will follow whithersoever you go. I have just had a letter from my wife at Cortland, reporting G. W. Curtis' labors in our church on Saturday eve'g and Sunday last, in which she says he paid a fine tribute to you, which was very heartily responded to by the large audience he had gathered— probably to the discomfort of the few bigots that might have ventured in to hear him. During my absence not only he, but Mr Emerson also has spoken to my friends on Sunday— twice each— our course there, projected when I first took up my residence in the place— being on the same basis as your Fraternity course. It has been a great disappointment to us however, that we have not been able to have you from year to year. There is no place that I know of where you would be more cordially and joyfully welcomed.

But I am writing too much and must cut short a letter that I am tempted to make long— doing wrong possibly even to

Fish

send you the briefest note in your present weakness! But as I could do no less than send you a word of sympathy, and a wish that you may have a prosperous and even pleasant voyage to the often health-giving Isles which you seek. I have ventured thus to trouble you, or your friends

I have been glad to see Beecher's letter in reference to you, though it has its weak vein, and seems not half as emphatic as it should - a little like the soul-saving cant of the church, in some of its features, But Beecher is grand when he speaks out of himself - quite shallow when he speaks out of the Catechism of his youth He is, however doing an excellent work, which I have no doubt you have incidentally helped him to do - as you have many others and I rejoice in him as he is - and during your absence we must make the most of him. And now, as this letter will, perhaps, be read first for you, by your friends - too many doubtless coming to you for you to read - I trust they will not trouble you with it till they find that you have a few minutes of leisure, at home or abroad, when it will not interfere with the rest you need, So, with better wishes than I can express, and the most fervent aspirations or prayers of the heart, I shall continually follow you, and yours, whither you may go. Hoping often to hear, in one way and another, of your condition and that you are improving daily. With kind regards to your family. I am, as for years past.

Yours most cordially & affectionately
Wm H. Fish

P.S. I shall probably have an invitation to stop with the Unitarian Society here which I shall not be likely to accept. and shall return to Cortland in about 10 days

Of course, I do not expect even a word of acknowledgement of this. from you or your friends

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Cortland. N.Y. Nov 1. 1859

Dear Br Parker

I have often thought of sending you a few lines. expressive, at least, of my deep sympathy with you, since you left Boston, but have thought you might be so overburdened with letters, that it would not be kind in me to inflict another upon you. To-day. however, my anxious thoughts go over sea and land to you. and I have resolved upon impressing a few upon paper and sending them to you. Scarcely no day has passed since you left our shores. and

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your thousands of friends, that I have not looked over the "Personal" department of the *Tribune*, in order to see what report came of *Theodore Parker* — and with the same eagerness have I looked into the *Liberator* and *Standard*.

Fear for the result of your illness has always been the most predominant feeling; but at last I began to get a ray of hope from your representations of your case — of hope that you might, at least, live some years to write, if not to speak to "small audiences," and your last letter — the one to Oliver Johnson — deepened my fear. Your cough you say *is worse*, and *your voice mere good for nothing* — and this intelligence is received by us all with sadness and sorrow. Yet the next news *may* be more favorable, and cheer our spirits again. And yet if you are really to live on forever, and to join the good and great who have gone before — if there be such an Immortality as you have so firmly and joyously believed, and as I do not doubt, then, in many respects, at least, departure from us is to be *your* gain.

I could weep for the loss of your wife, and of your more immediate personal friends, should should you go from them thus early — so young in years yet so old in labors — and am often despondent that you should fall whilst so much needed by the world. But through memory and affection, as well as through your immortal pages, I shall often commune with you, hoping to see you again in the great Future, *wherever you may be*. I shall think of you as associated with Jesus, and Paul, and John; with Fenelon, and Howard, and Elizabeth Fry, with Channing, and Hopper, and Hovey and all whom they represent — all the "Abou Ben Adheim"s of the race. I rejoice, too, that wherever you may go, you will go with "eternal life abiding within you" and with a perfect trust on Him who is "Father and Mother to us all — not absolutely *needing* words of consolation and cheer from friends but still able to *think* if not to *speak* such words to them. O! that all had the faith in Immortality that you have ever expressed — the semi-Skeptics, semi-atheists, that have in their ignorance and their conceit, called yo "infidel" — a faith that you have also infused into many an unbelieving mind and drooping spirit! I remember reading passages of your "Discourse" &c to Cyrus Burleig 15 or more years ago, when he had just cast off orthodoxy and was in a transition state, *more* perhaps than semi-skeptical, and

Fish

how *he* was inspired with new faith by your inspiration — acknowledging the great advantage to him, ever afterwards — by a private note — of that reading and the conversation growing out of it. And the same book I have many times since put into the hands of skeptics of various kinds, to their great profit and gratitude *Surely* you have not lived in vain so far as inspiriting *faith* even is concerned — having done more than scores of priests

How much we have needed you to speak of Choate and the Statue, and various other similar matter, of late — and last though not least, of the brave honest yet I must think, mis-guided "Ossowattamie Brown" What an act of daring and heroism! and how *Virginia* trembled before the handful of men!! Non resistent though I am, good I think will undoubtedly come from it as it must hasten the formation of an *Anti-slavery* instead of a *non extension* party!

How meanly some of the Unitarians have treated you — many of them bigots in Religion *without any religion* I was provoked with the cant and the taunt of Bellows and had to speak respecting his treatment of you in the A. S. Standard, Did you see the article? signed "Abolitionist" I also preached a Sermon on him in one way and another, of your condition and that you are improving daily. With kind regards to your family, I am, as for years past,

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to be a sort of John Brown movement set on foot to *emancipate* the *slaves* *of the* *pulpit* — orthodoxy and heterodoxy. Who shall do the work when you are gone? How hard to respect these mere pimps of fashions. Who knows what they *do* believe — the hucksters in religion! In private as "infidel" as need be, in public — "evangelical" — "evangelical *Unitarians*"! — and I see even Hedge is going to make "the Divinity of Christ" the corner stone of *his* "Broad Church" What does *he* mean! But I *remember* "the use of words is to conceal thoughts". The great *furor* now is among Unitarians to get up "*Piety*," and if the old fogies of the sect are deftly *pious* and can *respon* well that is enough — all good Christians, pro-slavery as they may be! O, that some one *might* rise up to take your place in Boston to be a terror to the pious *evil doers*! And I doubt not if there be any truth in modern Spiritualism, you will still aid in the work even if you have soon to leave us visibly! — and I must have some faith in that new ism — there are some facts at the bottom of it. But what a man of *mark*! We have stirring times hereabouts in consequence of our little movement and Lecturing System. The Presbyterian Synod met at Homer a few weeks ago to sit on Mr Brewer's case, who was "suspended" for hearing

Fish

Phillips. Garrison. Emerson. Curtis &c. in a church on Sundays: and whilst together they discussed very fully all those men and their views, putting *Theodore Parker* in the lead of them, And in my little sphere I know what it is to be most terribly hated by the priests and church members for agitating their communicants! It is unpleasant — sometimes a little disheartening but it dont amount to much after all — the hostility don't "*It might frighten the sheep in the meadows*" We have done a good deal here to circulate your works, about fifty copies of your Letter having been sold — and about as many at Syracuse through the instrumentality of Mr Mills

It is read with great admiration

We have a "Fraternity course of Lectures" here again this winter. The "Synod" and the churches in general, are bringing all their forces out against us — but they can't crush us. though I have had to stand all alone here without any Sympathy, or help from any organized body or from scarcely any individuals. Curtis. Geo Sumner. E.P. Whipple, Higginson Frothingham. Beecher. and Phillips if he can possibly come, we are to have with us.

Fish

not only evenings but *Sundays* — and Emerson, So that our movement is, on a *very small* scale, about what yours is in Boston — nearer it than any other I know of. O that we might have you once in our midst — one of my brightest hopes when I started our course of Lectures three years ago.

I think much of that great work you projected years ago — the History of mankind's religious development & progress — and how much I regret that we are not probably to have it! I hope, however, you may live to gather together some of your valuable fragments for publication. I have not been able to go quite so far as you have in your criticisms of Jesus, but I trust that I have the modesty to consider that if I have differed from you, you have differed as widely from me — and with *far better* opportunities than I of forming an accurate judgment.

But it has seemed to me that from your peculiar organization and education, that you have been rather too much inclined to set aside, too summarily, the "miracles" — Not as supernatural wonders only, but as natural facts also. What mean all the wonderful phenomena called "Spiritual" to day, that *run through the ages*. *All* delusion? May not Furness' theory as to the miracles be in part true? And may not

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the imperfections you see in Jesus attach mostly to the Record? It seems to me the highest things attributed to Jesus — as his Sermon on the mount, the Parable of the Good Samaritan and Prodigal Son, his conversation with the Woman of Samaria — prayer on the Cross &c &c. are the most likely to have been from him, because higher than his disciples' highest, — and that there being from him many things, such as cursing the figtree &c could not have been, because unworthy his general character and principles. Would that this had been kindly and critically met as an open question among the Unitarians, about which there might be honest differences. I don't care so far as my faith is concerned, whether Jesus was natural or supernatural, perfect or imperfect, but it seems to me a higher character of him can be woven out of the fragmentary Records, morally and spiritually, than any other known, and that his claim to special inspiration, or special mission have some weight. I hope you may still live to aid in doing something to clear up this question.

James Freeman Clark stated his views at Music Hall but said nothing satisfactory by way of proof — how liberal tho' so orthodox!

But O, I ought not to be spinning out this weak theological talk to *you* — but the tendency is to *such* mystical views of Jesus that I am thinking much of it — not knowing where the Unitarians will land — There great defect is a want of *universal humanity*, and those who have not *this* are going back to orthodoxy. whilst the orthodoxy who have it — anti slavery humanity — are going forward to a better theology — the heart correcting the head.

But I send you this only to let you know — as though that could be of any value! — that I still think much of you and am deeply interested in your welfare. Don't — you will not of course, *cannot* burden yourself with a response, but with kindest regards and sympathy to your wife and the friends with you, I trust you will remember me, as

Yours most cordially & affectionately
Wm H. Fish

Lowell

Cambridge June 1854

My dear Sir,

One Boston minister at least, has been treated by you with injustice in regard to the Fugitive Slave Law.

All along I have condemned it publickly and privately. When Shadrach (I think it was) was here, I read the note he sent to the churches, prayed fervently for him and that he might not be returned again to Slavery. I have always supposed that I was the only minister in the city who did so.

But more than this. A colored man called on me as a committee, and asked me if I would go to a meeting to be held in Faneuil Hall in reference to the fugitive, and open the meeting with prayer. I answered Yes, and went and offered a fervent prayer that the fugitive might escape and that the inhuman law might be repealed &c. &c.

It was taken off by a stenographer, and published in one of the papers at the time.

I have so much introduced Slavery into my prayers in the church and prayed for its abolition that some have complained of it, though it has been borne with. One

Lowell

person, not of my parish in reference to me said the minister who would pray that the laws should not be obeyed, ought to be prosecuted.

All the Boston ministers have not been dark on this subject.

I am dear sir,
respectfully your friend & brother
Charles Lowell.

I omit Rev on the outside of your note, as I have done on a similar note to J. F. Clarke, because I have long thought it improper to call men Rev. I never address my colleague or son, or any minister when I can help it, as Rev.

It is the only thing that reconciles me to D.D.—

My dear sir

Your kind note has humbled while it has gratified me. I would that I could feel that I was in any good manner entitled to all you are pleased to say of me. In regard to open and earnest opposition to this great iniquity, however I will yeild to but few.

I honor you more than ever for your devotedness to this cause, since I find you were cognisant of so many little items, relating to myself for it shews how extremely awake and vigilant you

Lowell

must be in this matter.

That you may long be so well and usefully engaged in the cause of oppressed and downtrodden fellow-beings is the earnest wish of your friend and brother
Charles Lowell.

Elmwood Cambridge.
June 23. 1844

A good while ago, I wrote to our committe respecting a different location in the church for our colored fellow-worshippers. It was not responded to as I had hoped. partly because there were a few in the gallery who objected and also and chiefly (perhaps wholly) because owing to an injudicious step which was taken by the colored people in reference to it. I can explain it all to you, at a future time when I have the pleasure of seeing you. I send you a copy of what I have last written to the Committe on the subject

When I came to the church I found it was the practice for the ministers to appoint contributions. It seemed to me improper and I wrote the Committee that I thought it ought to be neither with the Committee or the minister alone and since then contributions have been taken up at the appointment of the commi in common with the minister

My dear friends

In the communication I made to you on the subject of contribution, I ought to have added that when I transferred the matter to the standing committee, I also stated my opinion that neither the committee, nor the minister should act independently in regard to it. The minister should not appoint a contribution without the concurrence of the committee, nor the committee without the concurrence of the minister, except in a matter strictly parochial.

In respect to the contribution at this time for our poor fellow beings frightened lest they should be kidnapped & sent into slavery, I do earnestly request that a contribution may be taken & that it be stated in the notice of it, that it was my hope that the contribution would be liberal.

Notice might be given on the next Sunday of a collection to be taken upon the Sunday sennights, or the following Sunday.

In reference to our colored fellow worshippers, I cannot refrain from saying that the only thing which I remember as having been mortifying & painful to me in my communications with the committee or parish in the long period I have been connected with them, was their not compliance with a request I made in reference to the location of this portion of the worshippers, in the church. Some of them were old & some infirm & found it very irksome to go up so many stairs. I had the best reason to know that their objection to it arose from nothing else.

The pigeon house we now have for them is a standing reproach to us. My colleague has often told me that the ministers who have come to our church to preach, have expressed their wonder & regret that we should place those who had the same souls as we had & who might have a place with us in Heaven, should be thus separated from us on earth. At the communion one of them sits in my pew. She is a respectable, modest, humble, sensible, pious, woman, as I believe.

Might not one of the vacant pews at the entrance of the gallery be assigned to them instead of the present one? If I were myself a worshipper & could hear at that distance, I would gladly take my place with them as an example to all the flock who were engaged in worshipping Him who is "no respecter of persons" & has made of one blood all the nations of the earth.

You will not blame me for writing thus freely for I have been accustomed to commune with you personally & collectively with entire freedom & candor.

That our union may be close & affectionate as it has ever been, while we remain together here & be renewed & perpetuated in Heaven, is the earnest wish

in common with the minister

& prayer

of your most affectionate friend
& senior pastor.

Elmwood June 22nd 1854.

Lowell

Cambridge June 27. 1854

My dear Sir

It is hardly worth while for me to trouble you again in this matter of slavery.

I have read your sermon as late published. and still think I have some cause of complaint. My parish. on account of numbers, and perhaps, of wealth, is certainly among the "prominent" ones, There has been I believe, if there are not now, a greater number of ship owners in my parish than in any other

Your sermon will go abroad, and it will be handed down, and a stigma a monstrous stigma upon my name, will go along with it.

In the future edition it will be but fair, to introduce, in a note, some names as exceptions.

In regard to the contribution you must remember that *many* of our people who are able to contribute, are in the country, Some of my richest men such as P. Upham Jr – and some more disposed to aid this cause Charles G. Loring and others have gone to the sea side.

Perhaps you do not know that my son, who is an episcopal minister in Newark. devoting himself to the poor especially, is an open and

Lowell

earnest opponent of slavery. He advocated the admiſsion of colored delegates to the episcopal convention in N York, and soon after had a colored minister to preach for him.

In a letter just received from him, he says, I have followed closely every movement in Boston, and on the whole it may be hoped that public opinion is getting fixed in the right direction. I preached upon a man's being a man, on the Sabbath before last. I hope to cast the first vote that I have ever given for freedom, this fall." (I do not know what he means by this).

I am dear Sir, very truly your friend & brother
Charles Lowell.

I enclose a copy of the answer I sent to the Committee respecting a convention of the Clergy.

Elmwood, Cambridge, June 1st 1854

My dear brethren

You ask me to reply promptly to your communication. It is my habit to reply "promptly" to every communication I receive which requires an answer.

It is also my habit to reply decidedly & unequivocally to any questions that are propounded to me.

You ask me if I advise you to hold a council in reference to this great sin & plague of our country. I answer yes. I know that councils, & even councils of ministers, have done great mischief, but I have no fear that yours will do mischief. You will ask for "the wisdom which is profitable to direct you" & you will receive it, for you will ask in faith nothing wavering.

"They that feared the Lord spake often one to another". "In the multitude of counsellors there is safety & there will be safety ~~in you~~ in your council. It will tend to convince the unbelieving & confirm the doubtful, if there be any such among you. It will strengthen the feebleminded & encourage the fainthearted. It will not be like the assembly at Ephesus where "the most part knew not wherefore they had come together", but like the council at Jerusalem, & as there will be no Ahithophel among you, I trust there will be more than one Peter & James who will council wisely & well. Let your discussions & the report of them be calm & dispaſsionate. Speak the truth, the whole truth, speak it plainly & emphatically but "in love." Demonstrate to those of your brethren & others who interpret the Scriptures as giving countenance to slavery, that they do not understand the Scriptures but wrest them to a bad purpose, if not "to their own destruction".

For myself, I should be recreant to parental precept & example, the precept & example of him wh introduced into the bill of rights the clause by which slav was forever abolished in Maſsachusetts. I should be recre to the teachings of my Master & Lord, if I did not abhor slavery, & unwaveringly & earnestly oppose it.

Yes, come together & consult what can be done to exterminate this plague spot. Come togeth & "sharpen each other's countenances" set those countenances "as a flint", agai it, & "whether I come & see you, or else am absent, may I hea of your affairs that you ~~may~~ stand fast in one spirit, "stri together for the faith" & practice" of the Gospel, the gos of love & good will.

Your brother as I trust in
best bonds,
Cha. Lowell

Lowell C. And Others.

Boston June 28. 1856.

To the Clergy of Maſsachusetts;

Two years ago, the Clergy of New England united in a solemn protest against the then threatened removal of a time-honored Landmark of Freedom. Unfortunately, evil counsels prevailed; and the recent scenes of crime, violence and bloodshed in Kanzas, clearly demonstrate the justice of that protest. The act thus unrighteously consummated, has produced its legitimate fruit, and unleſs Divine Providence shall move the hearts of men to arrest it, will continue to do so and eventuate in casting permanently over that fair land the dark pall of Slavery, for which blood and fire have already opened the way.

Those who have gone out from among us, seeking only free homes in a free land, and that peaceably, have found only intolerance and persecution. Nay, even their means of subsistence have been destroyed, and liberty and life itself unhesitatingly sacrificed, that the Territory might be depopulated of Freemen, and made forever a dwelling place only for the master and his slave.

Brethren, shall it be thus depopulated? The sufferings of our friends, who have gone to Kanzas, their need, and their peril, all appeal in tones which cannot be denied, and the cause they represent, equally ours as theirs, must fail if they be not sustained,

In Boston and vicinity, a Committee of citizens, of which George R. Russell, is Chairman and Patrick T. Jackson, Treasurer, have a contribution for their aid in charge. Should ninety thousand dollars be raised in the State, two gentlemen are pledged to make it up to one hundred thousand. Concerted action throughout the Commonwealth is essential in order to raise a sufficient sum to secure these contingent subscriptions.

Sympathy for the people of Kanzas is so general in Maſsachusetts, among men of every religious faith, that it seems highly desirable that a general contribution in all the Churches throughout the state, should be made, to answer their physical necessities and render them timely relief, leaving to other parties to furnish them the means of self-defence.

Should this suggestion meet your approval, will you bring the subject to the attention of your congregation, either by reading this paper, or by such other method as you may deem more appropriate, and transmit the amount collected, to Dr. Samuel G. Howe. No. 20 Bromfield St. Boston who has been appointed by the above mentioned Committee, to receive subscriptions. Under existing circumstances, the utmost promptneſs is necessary.

And may the Supreme Being so influence the hearts of men, that they shall esteem it

like a sacred duty, and a Christian privilege to yiel
r their brethren on the borders of civilization, their united
rayers, and cheerful gifts; and may He also overrule
he persecutions of the people of Kanzas, for his own glory,
nd the ultimate triumph of free principles.

Chas Lowell	Pastor of West Church
Edw. N. Kirk.	" " Mt Vernon Church
Alex. H. Vinton	Rector " St Pauls Church
Rollin H. Neale.	Pastor " First Baptist Church
A. A. Miner	Pastor Second Universalist Church
Jas. Freeman Clarke	" of Church of the Disciples
Wm. R. Clark.	" " Second Methst Episcopal Church
Henry M Dexter.	" " Pine Street Church
T. F. Caldicott	" " Second Baptist Church
Rufus Ellis.	" " First Church
Baron Stow.	" " Rowe St Bapt. Church
A. L. Stone	" " Park St Church
E. Edmunds.	" " Tyler St Christian Church
Hosea Ballou 2d	Presdt of Tufts College
Henry A. Miles.	Secty American Unitn Assocn
James Porter.	Presiding Elder of Boston District

My dear Sir

I have Paulus' Leben Christi sent me from Germany. Is it for you?

Yours truly
G. Bancroft.

Brookfarm June 29.

March 25. 1845.

My dear Parker

You have sundry books of mine. As I am packing my library, I should like you would return them, if you need them no more; otherwise send me a memorandum of them and retain them.

Faithfully your friend
George Bancroft.

Washington. Sept 18. 1846.

My dear Sir

Your letter of the 2^{d} came to me while I was too ill with bilious fever to read it. Since then I have read it and with much regret. You are wrong in almost every

Bancroft

point. I never was "hurt and wounded" by any letter from you. I never spoke to any one my opinion of the letter to which you refer. I never called it "abusive"; that not being the epithet that would correctly characterize it. I never replied to the letter any way. It was quietly filed among my papers.

As to my domestic grief. I was sorry to have the wounds torn open by you at this time. I never thought the letter which you describe as obnoxious, was in the slightest degree the more or the less opportune, for its coming at a time, when notwithstanding private sorrow I was transacting public business as usual.

The truth probably is that Mrs Bancroft in a moment when oppressed by sorrow, made some remarks which may not have been very correctly reported to you. She could not have expressed my opinion in any way; for I have never communicated them even to her. Deep affliction renders a woman sensitive to slight things, and has a claim to be respected.

With many thanks for the support which I readily believe was heartily and sincerely given, and with every wish for your happiness. I remain

Yours ever
George Bancroft

Bancroft

New York 2 Nov. 1849

My dear Mr Parker

I have had more trouble to convince my own government of the benefit of free Navigation than the British. The correspondence is not yet published but I have no doubt, it will be next winter. If you take the trouble to read it, you will see at least that I have been an unflinching advocate of the fearleſs application of general principles to national legislation. The tendency to universality is the rule of progress and the measure of the justice of any line of public policy.

Universality of freedom must one day bring with it the recognition of the Brotherhood of nations and the Unity of the race.

When you come to New York, pray come and see us.

Yours sincerely,
George Bancroft.

New York 14 Feb. 1850

My dear Sir

I cannot myself answer your question. But inquiries have been made and

Bancroft

an approximation to an exact answer has been given. The number of landed proprietors varies too, in different counties, in proportion to the land. The condition of *tenant* is the normal state of an Englishman in town as well as in country. Lord Ashburton was but a tenant of the land on which his fine house in London was erected. The Duke of Bedford, Lord Westminister, The See of London, The Abbey of Westminister are very large proprietors in London. Any liberal in England would be able to find an answer to your question.

Of course people of the sort you name are preferred. I am so accustomed to seeing it, that I give over fretting, and husband my strength for other efforts–

Yours most truly,
George Bancroft.

Do you never come to New York?

Saturday 16th Feb 1850

My dear Mr Parker

Thanks for your pamphlet on education which I have read with interest and instruction as I always do all you write–
On land in England, you will find what you need in H. Carey: Past Present an Future. *Chap*

ter IV. Wealth and Land.

Yours ever.
G. Bancroft.

N.Y. March 3. 1852

Dear Parker

My hair is grey: I have no young children. I will speak to my friends who may consult me, of your friend Dr Günther, and are certain that one whom you praise so heartily must have merit of a very unusual kind.

I have much yet to do, to carry out my idea of the History of the American Revolution. I hope God will spare my life and enable me to finish it. Of course I count on your favorable leaning: but shall value your good judgment all the more for being that of a friend.

Ever yours
George Bancroft

New York Dec. 20 1853

My dear Parker

Captain Gibson was for two or

Bancroft

three years in the Archipelago of which he conversed with us the other evening at the Geographical Society, his maps and observations transported us into the very region he spoke of. He has had no scientific training: it is merely the mariner narrating the towns he has visited and the manners of the many people among whom he dwelt. If our Transactions to use a prodigiously big word, are not all distributed, I will get a copy and send you. We believers in the Past, the Present and the Future as well as in trinities of all sorts have a right to mix up the study of our Globe with the Fairy land of History or the visions of Seers. What is the Story of Damon and Pythias compared to that of the two parties that met midway between the Atlantic and Pacific or the frozen Ocean! Their hearts must have been warm enough to have thawed out a passage for Maclure, and I declare I don't know why the miracle had not its issue

Ever yours
Geo. Bancroft.

If you dont get the Transactions it will be because I have not and cannot get a copy.

New York 18 Nov 1854

Dear Mr Parker

I set the highest value on your judgment, both from your singular ability and your courage which leaves no room to doubt your sincerity. Where a man has for years been hard at work, nothing can reach him that is more cheering than such solid approval as you have sent me. When you come to New York don't fail to paſs some of your hours with me; you know Mrs Bancroft will join me in the welcome. We dine always at 5, and shall always have a place for you. It is not merely as an act of friendship, that you should visit me; it is very rarely I get a chance to speak a word on the great subjects of study with any one who understands them. I dare say this city is full of learned and wise men; but its vastneſs hides them from one another. The city itself with its rushing tide of activity is a great teacher but individual voices are lost. There is no one centre of thought; no formed public opinion a state of society very favorable to intellectual independence and also very likely to lead the indolent into a state of inanimate quietude.

I am on Monday to deliver an addreſs before the Historical Society New York. and

Bancroft

I shall send you a copy when it is printed. How many of my hearers will care for it, I cannot say; but if you read it, I think you will acquit me of being tinged with the dingy hues of Office. I never loved the pursuit of truth more than I do now and never was more industriously engaged in the search for it. Reminded as I am by the increase of years, and that I cannot hope for many more of health and vigor, I am very parsimonious of my time, and in that way hope to finish what I am engaged upon before my faculties are impaired. Thus far I find years rather tranquilize the mind and fit it the more for the life of contemplation and study. When you let me see you, I will explain to you the method, according to which I have constructed my narrative; and think I will persuade you that I have not been unmindful of the development of the people which had beyond any that ever lived a true and disinterested love of liberty.... I congratulate you on the widely extending fame which you are acquiring and am ever my dear Sir

Very faithfully yours
George Bancroft

Ripley continues ever active. This morning in the Tribune he has peppered your christian Brother Nehemiah Adams.

New York March 12. 1858

My dear Parker

You have once or twice or oftener spoken in public of negroes who took part in Bunker Hill Battle. Will you have the goodness, if you possess or know of *document* *any* *evidence* of the fact, send it as soon as possible. My chapter on Bunker Hill goes to the press next week. I hope you will like my new volume, which is to appear in May.

Yours truly,
Geo Bancroft.

New York 21 April 1858

My dear Parker

Many thanks for your letter about Bunker Hill.

I have directed my publisher to deliver to you two copies of my next vol. One I beg you to accept in token of my regard; the other for Wm Nell.

When you come to New York pray call and see me.

Yours truly
Geo Bancroft.

Bancroft

All statements in battles of what ball killed a particular person are very uncertain. I have used the facts you sent me, in a manner not capable of being controverted.

Washington did *not* forbid the enlistment of negroes; on the contrary he sanctioned it, subject to the approbation of Congreſs.

Martineau

Liverpool, Oct 3. 1847

My dear Sir

I cannot pay in kind my thanks for the great things you have sent me; but such as I have give I thee. The volume will teach you nothing, except what I am myself at heart; and that is not a lesson worth learning. I was pleased to hear that the notice in the Westminister was at all satisfactory to your friends. It did you no justice; having been written under great preſsure, and after another article in which you were fully discuſsed. Besides – the idea of packing you and Strauſs into one paper! as well put the Miſsiſsippi and the Nile into a quart bottle. I find traces every where of the widening influence of your book, which penetrated into strange quarters, and breaks through the most rigorous cordon of sect

Your promised Quarterly excites much expectation amongst us. May it last longer than the Dial, and be a little more acceptable to plebian apprehension like mine. With our kindest remembrances and hearty good wishes,

Yours right truly

James Martineau

P. S. I hope I shall not burthen you by asking you at your convenience to distribute the accompanying parcels.

10. Gordon St. Gordon Square London
May 17. 1858

My dear Sir

My friend Mr William Robson, of Warrington, is anxious, during a stay of some time in Boston, to have, in such measure as the many claims upon you will allow, — the privilege — of your acquaintance. He is one of our most faithful high minded and well informed laymen, with deep interest in every movement for moral and spiritual reform.

Accept him kindly for the sake of your negligent but observant and admiring correspondent.

James Martineau

Braemar Aberdeenshire July 19. 1859

My dear Mr Parker

My friend Mr Edmund Blythe a London lawyer, and one of the great host that owns you as a benefactor, is off on a Swiss ramble, in search of Mont Blanc and you, with other such grandnesses of Nature. If he finds you out (— for I cannot tell him where you are), grant him an hour's conference if you are able and send him away before you are hoarse. And let him bring good tidings of you, if it be possible.

Ever faithfully yours
James Martineau

Liverpool Apr 27. 1852

My dear Sir,

The young friend from whose hand you will receive this, Mr Henry Bright, — being worthy of admiſsion to all the glories of your great country, must not set sail without a line to you. Of old Puritan descent, of great merchant parentage, — of Cambridge culture, he combines in himself the best English characteristics; and is now going to enrich them with all that he can learn from you. Any scraps of intercourse you can spare him he will know how to prize. Help him to think aright on the great social and moral questions in agitation among you. The healthy influence of a generous veracity will be to him as his native air.

I must take this occasion to thank you heartily for your two awakening volumes, and to tell you how greedy I am for more. Your project of a history of Religion within

Martineau

the limits of the Caucasian race is grand and impressive; and the distribution of it in your scheme appears to me to be everything that can be desired. There is no illusion in your impression, that throughout the West of Europe an atheistic mode of thought is becoming prevalent, and exercising a most disorganising influence:— I do not mean *politically*, for it rather favors than otherwise the establishment of military despotisms, having faith only in force;— but *morally*, in every department of life where only Conscience can rule. Barsen, I understand, avows his impression that never, since the break-up of Paganism in Rome under the Empire, has there been anything like the utter alienation from all moral as well as religious faith now prevalent in the upper walks of English society.

From all that I have observed or can learn, I should say the same of the continent,— only substituting the *intellectual* aristocracy there for the *social* in England.

You cannot render a greater service to our old world, which abuses you often but loves you dearly,— than by elaborating with all your strength and resource the *positive* part of your work.

Would that I had anything to send you that could establish a reciprocity between us, or even any considerable scheme to announce. But my scrupulous slowness, added to the practical pressures of earnest life detains me among the small things of periodical literature; and I have no worthy proof to send you.

that I am alive and on the field. God bless you, dear friend, and send us many a blessing through you. With kindest remembrances, from wife and self, to Mrs Parker.

Ever faithfully Yours,
James Martineau.

P.S. Could you forward to us an early copy of your forthcoming Vol. of Discourses for Review in the Prospective? – and of the greater work when ready?

Dickeason Important

Middlefield Ct. May 21st 1854

Dear Sir

I give below an extract from the private journal of a Congregational Minister which, as it relates to one of your books, may interest you— The writer is in "good and regular standing" among the orthodox, was formaly for several years a Missionary to the Chinese, is now an invalid, but preaches and Lectures occasionally— He is thought, I believe, to be rather peculiar in his notions, some-what rash and radical, yet on some points conservative enough— Some have called him a Swedenborgian and one man was known to whisper it about that he was a "kind of atheist"— A few weeks since he preached a sermon which contained a number of startling sentences, one of which as a specimen I quote— "Deliver us from that religion which claims to have the love of God whom it hath *not* seen while witholding love from the brother, however dark in color or weak in faith whom it hath seen, which communes with the orthodox slave holder but casts out as unholy Dr Channing and Theo. Parker, hetrodox in creed but so beautifully, bravely orthodox in life"

Now for the extract

May 21st/54. During the past week I have read Theodore Parker's "Discourse of matters pertaining to Religion." A great and good book, notwithstanding its want of orthodoxy— It is a strong help to me to find a man standing on the extreme verge of liberal theology, holding so firmly, so tenaciously, the one true religion, *love to God and man*— No doubt this is the absolute religion and Mr Parker deserves the thanks of the world for setting it forth so clearly and beautifully. When will men learn that Christianity consists not in saying Lord. Lord. but in "doing the Father's will." not in believing a creed but in living a true life. not in opinion but in character, not in dogma but in duty, not in understanding the ontology of Christ but in possessing his spirit? When will men see the broad distinction between theology and religion. between formula and righteousness? Though I dare not adopt a theology so extreme, so different from that so long and generally received yet I rejoice that others can do so without peril to our holy religion. I still adhere to the idea that Christ is God, "God in Christ, reconciling the world unto himself" but it gives me great joy to find that a man can be an earnest and noble christian while believing Christ was only a man— But remembering Mr P's excellent philosophy that God is always present and helping in all our goodness does it not follow that there is in Christ *so much* of God, that practically we come to nearly the same point? If T.P. were but the pantheist he is said to be, could he help asserting the Divinity of Christ? Pantheist! Who then

Dickinson

is a Theist? Who a believer in individual responsibility in sin, if not the man whose energy of conscience and will and word can send forth living, burning thoughts that pervade the continents, making Everett and Cass and Douglas turn pale, Pierce tremble on his 4 years throne, breathing into the nation heart and hope? Noble is the Spiritual philosophy of T. P. which brings God back into the worlds of matter and mind, from which materialism and a half atheistic theology had almost banished him, making him immanent, living, loving, in all nature and all spirit—

Baptism, the Lord's supper, the church, the Bible, the possible inspiration of all men, creeds theologies, hold their place in this remarkable book, though I should sometimes prefer language less severe and impatient— But we must pardon much to the Spirit of liberty— The Luthers are not mealy mouthed.

Against creeds not even Theodore Parker can invent words too severe. Though wrong it is natural enough in the orthodox to excommunicate such a man from Christianity, but in the Unitarians it is weak and wicked–"

You somewhere in a note refer to the Four Books translated by David Pollie – a printer's mistake – It should read David Collie – In a future Edition some of your notes might be strengthened and made interesting by quotations from the Vedas – See "Works of Sir Wm Jones London 1807," Vol XIII 368. 373-7. 305-9. also vol VII. 92.

Sincerely & respectfully yours
James T Dickinson

Ford P.

From Miss Patience Ford . Dorchester. Mass.

Dorchester April 15th 1841

Rev & Dear Sir,

Emboldened by my love of *truth*, & actuated by an intense desire to understand it, that I may make my whole life accord with its dictates, I take my pen to address you. Altho' personally a stranger to you, yet I feel that you are "a brother in Christ". I therefore lay aside every feeling of restraint & reserve, and address you confidently & familiarly. — I listened to the discourses which you preached at Dorchester a few weeks ago, with feelings almost amounting to rapture. Most of the sentiments you advanced, so accorded with the ideas which had been wrought out in my own mind — but which I had never before heard advanced by another — that the sympathetic chord thus touched, vibrated to a degree amounting to (almost) pain — There was one expression however — which I concluded I did not fully understand — & which, if *I did* — I should like to have a further expression of your views upon. It was — "that there had never yet a *true* man lived on earth" — (or something to that effect.) Think you sir, that Christ was not a true man? — I felt sure I must have misunderstood you, or that you *intended to* except Him — until a few days ago I was informed that you had advanced an idea something like this — that you thought man would outgrow Christianity, and stand in need of another revelation — and then I thoug

Ford P.

that perhaps you intended the former assertion, which I have named, should be taken literally, if you made the latter. But I am slow to credit the literal interpretation of either - because the view finds no answering echo in my bosom - and it seems to me that reason or revelation give it no sanction. Will you, my dear Sir, be so kind as to give me your ideas upon this subject? I know I have no claims upon you but those which common humanity urges - and that the calls upon your time must be numerous and imperative - yet could you see the ardent longings of my soul after truth - and read what is passing in its inmost depths, I think you would not grudge a passing hour spent in pouring light upon it. The reason that I am thus urgent in obtaining it from _you_, is that you poured _so many_ rays into my mind, that I cannot bear they should be dimmed by any mist of obscurity. It is _therefore_, that I wish for a clear understanding of the point in question. Not that I would assert that it was not _truth_ - if it be true you have advanced the idea I have named. I only ask for further light upon it. I want to put every opinion advanced by those in whose judgement I confide, to the test of a thorough investigation, by the inward light which my Father has given me - ere I reject it.

May I be permitted to give you my present views upon the subject in question, and ask your critical review of them? An inward voice replies - yes - And true to its monitions I proceed. It seems to me that Christ is as yet the "star of promise" - that he cannot be said to have come - that is to the intents and purposes which his mission was intended to accomplish. When he "comes with power and great glory" into the hearts of men, purifying every thought and feeling - enlarging and ennobling every desire and purpose of his soul - "then will He sit upon the throne of His glory" - I believe man needs and will have a further revelation of the truths Christ came to teach - but how, sir, can man go beyond Him who declared Himself to be "the Truth"? How can he go farther than the truth. The extent and spirituality of God's law, as proclaimed and lived out by Jesus, has never until recently revealed itself to my mind Formerly I thought if I spoke evil of no one, I should be obeying the command "Judge not". But now I find I cannot even think evil of another, without its producing a discord in my soul, and thus marring my happiness - and am therefore just beginning to realize the force of the oft repeated injunction of our Saviour, "Love one another". And so of all the other of Christ's precepts and commands - they extend to the thoughts and intents of the heart. O! there is nothing I dread so much as the performance of any act which shall be as a barrier between my soul and its Father. Therefore when I perceive intuitively, or by the teaching of another that I am living in violation of any of the laws of my being my soul instantly flies to its Father for the assistance of His spirit to enable me to obey them. And here methinks is the importance of faith in Christ, so much insisted on in the Scriptures. If we did not know or *believe* what He has promised concerning God's spirit to assist us— how could we go to *him* with that *faith* and confidence, which is made a condition upon which to receive it?— "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them" says our Saviour. And how can we believe that we shall receive them unless we have perfect faith in Him who told us so? —Methinks there is a power in living, active, vital faith, which is but little dreamed of in the world. According to Christ's promises, what might it not accomplish?—

But, Sir, to express the idias which fill my mind, or to portray the thoughts which rush into my Soul— I confess my utter inability. Perhaps I have said enough for your penetrating vision, to discover the bent of my soul. How gladly if I could, would I lay it all open to your gaze, that I might have the benefit of the light which God has vouchsafed to you, to search and detect all that is wrong in it. But I know my Father will, in some way or another furnish me with the light I am eagerly craving. Yes— He *will* hear my prayer, and remove every barrier and obstruction, which prevents my clear perception of Him. I will leave nothing undone to obtain this desired object. I will faithfully follow every ray of light I can perceive, and I know my God will enlarge its beams. Faith whispers that He will use *you* Sir, as an instrument of extending my Spiritual vision. I ask for your instrumentality. May God grant it me.

Yours in the bonds of Christian friendship
Patience Ford.

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Yours in the bonds of Christian friendship.
Patience Ford.

Ford P

Dorchester April 30. 1841

My Beloved Friend,

I cannot find words to express the grateful sense of obligation, which swelled my heart upon the reception and perusal of your kind letter and sermon. God's name be praised. He is indeed a prayer-hearing and a prayer-answering God. He pours light into my hungering and thirsting soul by means of human instruments — and thus fills my heart to overflowing with gratitude towards himself, while at the same time He binds it with a stronger tie of christian love to the instrument used. While Himself is the great centre of all Light and Truth, does He not, Sir, think you disperse it abroad among His children in different forms and measure, that thus they may be drawn together by mutual dependencies, and enabled each to assist the other onward — Altho' in my silent communings with Himself, He has poured sweet peace and joy & love into my mind — yet ordinarily, as the starting point of a great Truth, He has made use of human instrumentality. And O! I love to review the way by which He has led me. I have experienced the fulfilment of His promise, "I will lead the blind by a way which they knew not" &c O! He has "blessed me with spiritual blessings in Christ Jesus" I perceive truly that He is no respecter of persons. I have always been poor in *this* world's goods, possessing but a comparative fraction of human learning — yet my Father has been so gracious unto me, that I would

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not exchange one hour of the sweet hopes and joy which often animates my bosom, even during the presence of severe outward trial — for all the wealth or mere earthly honors the world has to bestow. I verily believe there is an inherent power in our God-given Spirits, to make themselves entirely independent of outward circumstances. I never remember the time when it was not the most fervent desire of my heart to be a Christian. God, the soul and eternity, were always to me favorite themes of meditation and reflection. And O, my life notwithstanding its many months of pain and sickness, and its other outward difficulties — has been a *very* happy one. Goodness and mercy have followed me all my days. Thirty and one years of my life have passed away, and I am resolved to give the remainder which may be allotted me on earth, to the service of God and Religion. Gradually has my mind been led to realize more and more deeply, the value of the soul, and its intimate relation to the Father of all souls — I know not either as I can *justly* say that God has made use of human means in *starting* a Truth in my mind — but rather in systematizing it. For many times has my mind wrought out for itself, views which its timidity dared not disclose — or rather would not — as it lay in crude material — and upon hearing or reading of their being disclosed by enlightened men, has grasped at them with eagerness and joy. Such has often been the State of my mind when listening to sermons. And Sir, when you preached in D. I felt as much as if God had sent you, and directed you to preach those sermons to *me* - as if there had been no other person in the world. I love to trace a Father's hand and a Father's love in every event which takes place. And *this* sermon you sent me, Sir, God sent it to me and unto Him be the glory. And He will also reward *you* - I know He will, for the labour of love done to His feeble trusting child. You kindly say my dear Friend, that it will give you pleasure to be of service to me. Will it be too much to ask you to send me a paper or pamphlet occasionally, which shall treat of those subjects, which most deeply interest me - as I am situated so that I cannot conveniently procure them? Do you ask how I am situated? I do not know as I can better inform you, than by giving an extract from my journal. - "This day Decr. 8th 1840, is the last day I am going out to work for wages. God has shewn me that He has work for me to do for the *souls* of my fellow-men - consequently my time is henceforth to be devoted principally to spiritual things. I will no longer be so cumbered with the much serving of this world, as not to find time at any hour, to sit meekly down at Jesus' feet and hear his words. I know the pursuance of such a course will subject me to the censure of many of my friends, but it is sufficient for *me* that Christ has said "but one thing is needful". My time is not to be squandered away. By no means. Every moment is to be filled up with duty and usefulness - but for the good and improvement of my own soul, and those

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of my brothers and sisters of the human family is all the energies of my mind to be directed. O! the soul is far more precious than the body and I will work for the soul. I will study the word of God, and will repair to the *heavenly fountain* for supply of strength equal to my need for such an undertaking. And I am sure I shall find it there. It is an exhaustless fountain. I have *no* strength of my *own*, and must therefore work wholly by that which is borrowed from another. O, God my Father - I know thou wilt furnish me with all I want, because my Saviour said Thou wouldst, and not one of His promises will fail. I come in His name, and as His disciple earnestly entreating Thee to remove every barrier which intercepts my clear perception of Thee. Let me, in all I do have a single eye to *thy* glory, and make me abundantly successful in winning souls to Christ" — And Sir, after arriving at the above conclusion, I can give you no adequate description of the temptations thro' which I was called to pass. Some of my friends remonstrated in rather a severe manner - but those nearest and dearest shed tears for me as one bereft of reason. Yet this was nothing to the inward struggle for self-mastery. Days and nights of bitter anguish have been my portion - and I have sometimes thought that the *animal* would fall a prey to the *Spirits life*. But God has kindly tempered the wind to the shorn lamb. and gratitude and love to Him is indelibly and eternally stamped upon my hearts deepest recesses — Since the time of which I have been speaking, I have heard the term "*transcendentalist*" applied to several individuals, among whom was yourself, and every wo which was uttered against their views, drew my heart towards them as meeting the wants of my own soul. But I had no means of conversing with any, or reading any of their productions for a long time. I heard they published a work called the "Dial", and longed to see it. But I knew not where to apply for it — or whether to become a subscriber would come within my limited finances. Will you my dear Sir, please to make known to me the terms of the subscription. and where I can apply? — For O, I do want to read them and God w furnish me with the means. My love for souls, and my desire that *all* should live *true* to the nature that God has given them, seems to increase, in proportion as my own soul is filled more and yet more, with the lo and goodness of our heavenly Father. O! what a precious privilege to be enabled to *know* in the slightest degree *such* a Friend! — Truly "eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive the things which God hath prepar for them that love Him" in *this* world. He is indee *love*. Would that all mankind might "taste and how good He is. And now my dear friend what shall I say for the freedom and familiarity, with which I have ventured to address you. I can say

Ford P

nothing but that it is the warm gushings of a feeling soul, pouring itself into a kindred Soul in whom it feels the utmost confidence. You will forgive and God will forgive if I have written any thing amiss.

With the greatest esteem and regard.

yr affic. friend
Patience Ford

Dorchester June 5th 1841

My *Lov'd* Brother,

I *thank* you— but how *heartily* the pen is incapable of portraying. Could you have known the exercises of my mind for a few days previous to the reception of your invaluable gift, and seen how exactly what was therein contained, was fitted for the supply of its spiritual wants, you would be led renewedly to magnify the grace of God and extol His goodness. I value the book infinitely more than I should mines of wealth, were it incapable of providing aliment for my soul. The emotions which swell my heart upon its perusal, can no where find vent, but in the bosom of its *father*, in thanksgivings for *his* mercies, and in supplications for blessings upon him whom He has used as the instrument of conveying good to my soul. "*My* Father and *your* Father" will reward you my dear brother for the act of benevolence performed for His child. I *know* he will, because He always hears the prayer of faith— O, what a

good God is our God! I behold *his* wonderful displays of love and mercy, with awe and gratitude. He is constantly unfolding before my minds' eye, His lovely attributes, and filling me with a deeper and *deeper* sense of His nearness and All-sufficiency.
I give myself as plastic clay into His hands, that He may mould me as He will. I know He will make of me a vessel of honor to *Himself*. He will glorify *Himself* in me – and that is all my concern I know He will, because my Saviour said I might ask what I would, believing, and it should be done unto me. It was a more complete and entire renunciation of *Self* which had formed the exercises of my mind at the time of which I have spoken. And the good Fenelon has confirmed and strengthened my previous views, – through your instrumentality – for which I thank and praise my Father. O, I will *never* distrust his love. I am sure *he* will give me every thing that is necessary to purify my Spirit. He will make me all He would have me be, and He will use me too as an instrument of good to *others'* souls. I will receive every thing He bestows *thankfully*. Be it the *bitterest cup*, which He offers to my lips – I will drink it to the dregs, blessing and praising the Hand who holds it. And I will love *all* mankind too. Nothing which any brother or sister of the human family can do or say shall ever extort from me a single feeling of revenge or ill-will

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but I will do every thing I can to draw each and all to an intimate acquaintance with our Heavenly Father. Alas! that there should be so many lone orphans in in this world, so radiant with the smiles of a Father's love. Alas! that so many should be content that their souls should feed upon the husks of the world, or perish with hunger, while there is bread enough and to spare in their Fathers house. O, I will try to persuade them to arise and go to their Father. I will tell them that He loves them and stands with open arms to receive them to a full participation in all His promised blessings - and beg them to go and accept them at *his* hands. What *can* we *ask* for, more than what our Father has provided for us? - *Surely* - nothing. The promises He has made to us by Christ are rich full and satisfying. "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you. What could we desire more than this? And I verily believe this promise admits of a literal interpretation, notwithstanding the assertions of many of the wise and good to the contrary. I believe that faith has indeed an overcoming power - and that what things soever we desire when we pray, if we *believe we* receive them, we shall have them. I believe it is possible for for us to attain even to that measure of faith which filled the soul of our beloved Master, and that the effects thereby produced over our own souls, and those of others would be overpowering and convincing. My constant prayer is "Lord increase my faith". And he *does* increase it. Yes so high has it risen in my soul, that I have not a single fear — either of sin or any thing else — for I am sure my Father will shew me every thing I ought to think, say, and do — and whether *Self* is pleased or no I care not since *His will* is done. O, Sir, *is* there not peace in this perfect love which casteth out fear?

Is it not a sufficient amend for all the toil we have been thro' to obtain it? O! we are indeed nothing but *God* is all in all. In Him we are strong — and, quickened by His Spirit in the inner man, we can do all things. When we are *weak*, *then* we are strong — Yes — when our *souls* are empty, swept, and garnished of *self*, and the kingdom of God is erected there, we have nought to fear from weakness sin, or any thing else. Victory — triumph — are *certain* For is any thing so strong as God? or can aught dethrone Him from His kingdom? Yes, Sir, God *does* "shed light without let or hindrance, down into all souls who look reverently and obediently up to *him*". My soul has fed upon this passage contained in your letter, and experienced its *Truth*. I rejoice with you my brother in the clear views you possess of God and *his* Truth — and pray that He may give you more, and still increasing light. And it *must* be so according to the laws of our being — for "to him that hath shall more be given, and he shall have abundance Go on my friend in your work of saving souls. The blessing of God is with you, and the blessing of those whom you enlighten attend you.

My Father permits me to open my heart freely to you, and write just what comes into it without a vestige of fear. Before I commenced writing I asked Him to enable me to write something which should do your soul good, and I believed He would – so that I feel sure I have altho' I know not what it is. He can speak to the souls of His children, by any instrument He pleaseth, and I know you would be glad to snatch at a ray of light, from whatever quarter it proceeded.

My dear brother Adieu. That the blessing of Almighty God may ever be yours is the prayer of,

Your grateful sister
P. Ford.

Dorchester July 30. 1841

I seize with delight, the present opportunity of addressing my beloved brother. The tie which binds your soul to mine, seems constantly augmenting in strength, as I hear your name cast out as evil – and the terms deist – and infidel affixed to it. My heart is filled with pity for those who take such a birds-eye view of Christianity, and seem practically to believe that they are the possessors of all of Truth's light, which God has to impart, and I cannot but mourn that they thus wilfully close their eyes to the light blaze which burns in yonder horizon — whose flickerings methinks have reached my feeble vision. Yet, Sir, I cannot find it in my heart to pity *you*, notwithstanding the harsh epithets which are heaped upon you — for the sentiments of reverence and love exclude the feeling. I feel that you have meat to eat which these thine accusers know not of. Assured that God is with you — to the question — who can be against you, to do you harm? — my soul replies — *not* *one*. O. Sir, to live and move in God by the Spirit of love — what a blessed thing it is! — —

Every word of the sermon you sent me — and for which I tender you my most sincere and hearty thanks — met a ready and glad response in my soul. Many of the sentiments therein contained, had been lying there in an embryo state, waiting for the clear light and heat of Truth from more well-furnished urns — to quicken it into existence. God, has sent you, Sir, to be to me a Saviour — and I doubt not that many a soul thro' the length and breadth of the land, could ech back the sentiment — While the spirit of controversy on account of the opinions, which you have advanced, seems raging to such a height — my fervent prayer to God is — that you may be enabled to hold your peace, and offer no defence of yourself. I have sometimes trembled lest you should — but quickly would I chase away the

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fear, by the thought, that God is my brother's keeper - and if *he* gives him anything to say, why should I reluct at it? Am *I* wiser than God? Begone every trace of fear lest he whose will is swallowed up in God's should do anything to dishonour the holy cause of Truth! No, he will not do it. I will keep him - I will guide and direct him - be his staff and comforter, saith the Lord of hosts. O, what is not the human spirit capable of overcoming and performing in the strength of God! - His nearness - His intimate association with it seems daily more conspicuous to my view. Your opinions respecting the Bible - have accomplished a great deliverance for my soul - God's name be praised. It is He who has done it. Instead of degrading that blessed book - in my view you have highly exalted it. and lifted man's nature to such a height as to furnish him with the highest possible inducements, to lay aside every weight, and the sin which doth so easily beset him, and run with patience the race set before him. There are several questions which I want to ask you my brother - and which it would be too much to ask of you to answer in writing - therefore I have thought I should like to visit you in person, and converse with you face to face. And I will tell you the arrangement I have in my mind, which is, to walk over to your house a week from next Saturday, July 11th and remain over Sunday to hear you preach. Now, Sir will you be so kind as to let me know if this arrangement should not be convenient or agreeable to you?

I know I have no claims upon you, other than flow from a yearning heart of sympathy and love – and when I first thought of it, I hesitated whether I ought to attempt to intrude myself upon your time and attention. But your kindness to me, which has made an *indelible* impression upon my soul's deepest depths – overpowers every feeling of fear, and inspires that degree of confidence, which long acquaintance sometimes fails to do ——— ———

I gratefully acknowledge the receipt of your invaluable letter of July 15th. What you said there, of reason and religion was the means of pouring a new ray of light into my mind. How kind of you to give a portion of your valuable time to a feeble sister. But *God* will reward you. There *is* sweet comfort in the thought.

Your Affec. Sister. P. F

Dorchester Sept 19. 1841.

My Dear Brother

It seems a long time since I have seen, or heard any thing – directly – from you. Had I the ordering of events, I suppose it would have been otherwise – yet I cheerfully, yea *thankfully* accept the disposition my Father makes of me and

Ford P

all my concerns, knowing that He knows infinitely better than myself what will best accelerate the progress and growth of my soul in the divine life. I love to trace His hand in every event which befalls me, however minute - and to discover the tokens of His love, preparing my soul for a larger and still larger reception of Himself. He does mark out their course for his trusting children. His voice may be distinctly heard by the listening ear, saying - "This is the way, walk ye in it." O! what rich resources of life and strength are lodged within the human soul? The Infinite - Himself condescends to dwell therein - and to impart to it, of His own power and immensity. Into its profound depths my Father is leading me deeper and still deeper, and showing me the mines of wealth it contains - and how independent it may become of extraneous helps, when it looks confidently to Him as its Teacher. To keep it ever in a listening attitude to hear the voice of its Divine Teacher, and to render willing and cheerful obedience, constitutes, methinks the bliss of Heaven. Then are our faith and hope founded upon a rock - and in vain are they assailed by the rough terms of persecution - or beat upon by the boisterous waves of calumny and reproach - nothing can shake their foundation, or loosen them from its moorings.

I love to think of my dear brother as safely landed upon this Eternal Rock, where the syren voice of

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applause, on the one side, will have no power to tempt him from his firm anchorage ground – or the hope of smoothing the rough waves of censure on the other – will, for a moment cause him to loosen his hold of so efficient a support.

Jesus Christ has shown us by his life and teachings to what a height the soul is capable of arriving in its present state of being – and I bless him for it. and thank God for the light of his example. Since I have learned to regard him as the *brother* of ~~my~~ the soul, not its mere arbiter and dictator, a new halo of resplendent glory encircles his *before* cherished words, and gives them a meaning all-radiant with life and beauty. – I bless God, my brother, for ever having brought me within the sound of your voice, and made me the happy recipient of those instructions He has empowered you to impart. He *always* fur my soul with just such food, and in just such quantities as it needs for its sustenance and growth Sometimes He dispenses that which is very bitter to the *taste* – and for a moment, the question will sometimes arise – *can* there be nutriment *here*? but faith quickly silences the query by recurring to former experience – and, holding up the mirror of the past enables me to discern the bright image of the future. *Yes* – our Father *is* truly a loving Father – a *faithful Friend*. Encircled in His Almighty arms what *have* we to fear? Encompassed by His continual pre

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ence, of what *need* we be afraid? O. I *will* lay all my burdens at His feet, and bear away a song of rejoicing. *Thus* He is continually inviting us to do by His word and providences — saying — "I will direct your course for you my helpless child, why will you not trust me? have you ever found me faithless — or a deserter in the hour of need?" My soul replies O. no my Father — Thou *art* all sufficient *strength* — I will never again distrust Thee, or look elsewhere for that, which Thou *alone* canst impart. I give myself entirely into Thy hands as plastic clay, to be moulded at thy will. I want to *do* nothing — *be* nothing but what Thou wouldst have me do and be — Henceforth I am *wholly* Thine.

My brother will forgive this outbreak of feeling, if I have *unadvisedly* disclosed my soul's deep recesses. But why shrink from revealing to a fellow-being that which is clearly seen by the eye of Omniscience? No, I will not, *do* not fear to lay open my whole soul to the inspection of man — yea — I would *gladly* do it if I could, that the weak in faith might be made strong — the strong gain new accessions of strength — and those living without God in the world, be led to seek Him with their whole heart — by seeing the rich grace, which He has showered upon *me*, His weak, ignorant, helpless child. O! He *is* good. He *is* wise. He *is* kind.

I learn with pleasure, that you are expec-

-ted to repeat the lecture you delivered before the American Institute - before our Dorchester Lyceum on Wednesday evening - and I have been thinking how *happy* I should be to have you take tea with us the previous afternoon. But I will only *suggest* it to your mind, leaving it to your inclination or convenience to decide whether you can gratify my wishes in this respect - as I know your time is precious, and I will be content with your decision be it what it may. I feel - and rejoice in the feeling - that I may consider myself an object of your love, because I know your heart is large enough to encircle in its folds many, *many* objects, and I delight to feel that the warm tide of affection which flows from my heart to yourself is in a measure reciprocated. This union of souls! I bless God that it exists. I bless Him that soul may love soul, unimpeded by earthly obstructions, and by thus lavishing upon moral worth this God-sent gift becomes itself more holy and blessed. For it seems to me the more we love any worthy *object*, the more our own souls enlarge and expand. And indeed I do not know but it would apply to *any* object, worthy or unworthy - or rather, I mean - the more we call into exercise the pure and holy sentiment of *love* in any way, the better and happier we become. I do not know as I make myself intelligible but my brother will take my thoughts for what they

Ford P

are worth. They come from a warm, loving heart, which is all I can say. Give a portion of my best love to Mrs Parker and Mrs Cabot and believe me

Truly your Affec. sister in the Lord
P. Ford

Dorchester June 15th 1842

My Dear Brother Theodore,

Prompted by the desire to write you a few lines expressive of the love and gratitude I feel, I take my pen without hesitation, to obey — and will pour into the ear of generous *friendship*, the streams which are gushing up from my heart's deep fountain, without fear or restraint. The book you so kindly presented me, has been to me as angels from heaven strengthening me! I want to thank you for it again, and again. Not because I suppose *you* desire my thanks, but because *I* want to give it. I would give and yet retain and cherish for my own benefit, the gratitude which swells my heart. I am glad our Father has made us capable of *loving* — for it so enriches and ennobles our being, lightens life's burdens, and gives us a deeper insight into the mysteries which every where surround us. Methinks, nothing but the eye of *love* can penetrate the misty vapour which broods over man, and pierce to the very sunlit slopes of verdure and brightness which *really* encircle him. And this *does* do it — blessed be God — and O, what enrapturing visions it beholds. — — —

You, my dear brother - have been the instrument in God's hand of removing the veil of tradition from my mind's eye, which had, in a measure, served to obscure its vision, altho' I knew it not, until it was withdrawn. *Now* my Spirit like an uncaged bird, may roam where it listeth, and gather rich treasures of thought from every object with which it comes in contact. Life seems full of meaning. Every hour, every moment, brings with them a lesson to be conned, fraught with wisdom and instruction - and the seeing eye, and *loving* heart will grasp the treasures, despite of opposing elements.

I love and reverence the *past* which has borne on its bosom such rich stores of wisdom and experience - but my *life* is in the *present*, which tells me of yet unfathomed Truths, which the past has left for *us* to discover. I *love* the great and good of other times, who have enriched the world with their learning and their virtues - but my *chief* attention is directed to what I may add to the already accumulated sto Jesus of Nazareth is to me *now*, an inspirer not a teacher. To know that one being has trode our earth who was perfectly obedient to all the instincts of his higher nature, rather - to the voice of God within him - enkindles in my soul the most lofty aspirations an hopes. I care not to ask *what* he did or *how* he did it - the only question of interest is - "Lord what wouldst Thou have *me* to do"? And having asked the question, I will listen in reverent silence, assured of an answer— — Yes my brother, through various wanderings,—through many lessons of experience I have at length learned to trust implicitly my own impulses, which I regard as the voice of God speaking to my soul, and I am resolved to render the most unreserved obedience, be the consequences what they may. O, what painful struggles! what agony of thought! ere the soul finds a sure footing upon which to stand—

I have at length solved the problem, to my own mind, of man's *necessity* and *freedom*. I feel and know, but cannot philosophize and explain. Nevertheless I can carry my feelings and knowledge into life and practice, whereby I shall be sowing the seeds of faith and piety in the *world*, which God will cause to spring up and bear fruit in His own time and way.

To bless mankind, to bear their pains and sorrows in their stead, is my heart's desire. And He who has awakened the desire, has shown me what *itself* is a sure pledge that thus it shall be—so that when my soul is pressed by the weight of thoughts and questions, which rush upon it, I am cheered by the thought that thereby I am learning Truths which I may impart to others, and which they may receive without the labour of acquisition, and be thereby cheered and strengthened. Blissful thought! O, I would gladly pour out my hearts blood for man, and I feel that in no way can I benefit him so much as to carry out in my own life the high ideal which hovers over me. And I will do it, be the consequences to myself what they may. The seeds of Truth, however privately or thinly they are sown, *will* bless and fertilize the earth!

Do you ask why write thus to me? – I answer, I do not know, except, perhaps, by committing myself I may gain additional strength for my purpose. God imparts strength in His own way, and by whatever instrumentality He pleaseth. I have nothing to do, but to *obey*. I have learned with pain, that you have returned from your journey without any apparent benefit to your health. If it were left for me to decide, I should say you must allow yourself at *least* three months to recruit your wasted energies, and restore the bodily vigor which must have been expended during the intense action of the mind to which you have of late been subjected. Nevertheless I am glad it is *not* left to short-sighted one. I rejoice in the thought that God will direct you right. He knows what is best for you, and *he* will give *you* to know what He would have you do. Our *all* is at *his* disposal, and He does all things well.

Please remember me affectionately to Miss Cabot and Mrs Parker, and believe me, my dear brother –

Your grateful and Affec. Friend. P. Ford.

Ford P.

Dorchester April 9th '43.

I can "see of the travail of my soul, and am satisfied" — and to whom my dear brother more confidently than to yourself can I pour out my heart to fullness. I am certain of your candor and forbearance. therefore I will express my thoughts just as they flow. for it is thus I love to do. "Heaven is now my home. Its eternal gates have been op'd to my admittance, and I shall go no more out. I now see the wisdom and love displayed in depriving me of all enjoyment in the earthly, the outward. I understand why my Father kindly turned all former pleasures to loathing, and gave me a distaste even, for those things which were once the highest sources of inspiration. Yes, I see it all clearly *now*, altho' it *has* cost the shedding of many a bitter tear. It was to lead me entirely to *himself* — to give me eternal love, and eternal beauty in my own soul, which may reflect themselves continually, and thus draw nourishment and support from every object, how unlovely soever it may appear to the eye of sense, or how devoid of beauty. — I see an eternity of existence before me, with no obstructions, no limitations to check my onward movements. I feel that the intimate acquaintance my soul has formed with the Infinite Spirit, can never be interrupted, and immortality seems written upon its every lineament.

"If thine eye be single, thy whole body shall be full of light". Truer words than these were never spoken. God is my beings centre. Around Him it revolves in an orbit as true as is that of the planets round the sun, and the light and heat which emanates from Him so fills and pervades the whole circumference of my being, as to leave no want unsatisfied. For, how *can* there be? since I want nothing but what He wills to give, because I know He always wills the best thing. What scepticism prevails in the world with regard to this point? Men do not *believe* God a Father who loves them, and desires for them the highest good — hence such anxious fears, instead of confiding trust, and filial obedience.

O, how *gladly*, if I could, would I draw all men into the sphere which my soul inhabits. No language seems to me more appropriate to use in urging them to it than that employed by Jesus. "Strive to enter in at the straight gate, for many I say unto you shall seek to enter in, and shall not be able". The gate is so narrow, that the soul cannot enter until it has laid aside all *useless*, extraneous matter, and appears before it in all its naked reality with no adorning save the celestial robe of disinterested love. *Then* it easily threads the passage — yet ever looks with longing gaze towards those who fold around them, those useless incumbrances which prevent their admission — and who as they vainly struggle to enter, cry out — "it is impossible it should be done this side the

Ford P

grave"! Alas! they see not what it is which hinders them — and did they see, some might perhaps exclaim, "it is too great a price to pay"! — Yet O, what joy accompanies the thought, that our Father loves *all* with an *equal* love, and will do with all as seemeth Him good.

It seems a long time since I saw you, my brother. I hoped to have met you at Mr Popes', Fast day evening and my heart bounded with joy at the thought. But it seems, it was not best, and I have not a word to say. Yet if I do not *see* you, I know you are living a *true* life, and thence I derive inspiration. Yes, my soul has gained large accessions of strength from a knowledge of your truthfulness, independent of any words you may have spoken. And I have heard others express the same thought — thus you see your life is — in a measure — the light of the world. Go on, my brother in the course you have begun. Let nothing tempt you from it. Keep your eye singly directed to the great Mover and Guide of all things, and no evil can possibly befall you.

I sometimes hear fears expressed lest you should fall from your steadfastness — or rather lest you should refuse to keep your eye open to the admission of further light, having been obliged to contend against so much opposition for what you have already gained. But I can have no sympathy with such fears. I flatter myself with the thought that I know you better. My answer is: "I am sure Mr Parker will *always* be true". And how happy this assurance makes me, my brother, for I *do love* you with a *deep and true love*.

Nor, is it necessary that I should always *see* you, in order to have communion with you. No, for in the atmosphere of Truth, Spirit may hold converse with Spirit, when the tenements which contain them are far apart. Nevertheless I love to see you *occasionally* with my outward senses, and I feel I shall do so in the right time.

Our Father knows what is best, and He does all things well.

Please remember me affectionately to Mrs Parker and Miss Cabot, and believe me

Your *loving Friend*, Patience

Roxbury Sept 1st 1844.

My Dear Brother,

Ere you receive this letter you will have reached your native shores, and been welcomed home by hundreds of loving hearts. And, I too, would join with them in their manifestations of joy — and give you and your wife, a *heartfelt* welcome to our dear New England home. But my heart which is so full cannot find a vent for itself. Words seem denied me, while thoughts and feelings, great *lofty*

Ford P

and *Sublime* are freely vouchsafed me. *Why* this is, I know not, but I *know* it is right, and will be productive of the best results. And yet there *are* times, when my Spirit so longs to impart of its fulness to others, that in its deep workings it seems as if it would rend this tenement of a body in pieces.— But then again Infinity lends His ear, listens to all and promises that all shall work for good – and the Spirit is at peace.

O: what Infinite resources for the human mind are lodged in our Father's hands! What innumerable temples of wisdom does *he* open for our exploration! at our *first* entrance into each we are dazzled and overawed by the splendor and magnificence of the scene, and feel as strangers there, until by long tarrying we become familiar with the view, and begin to regard it as a home scene, a place of rest, when we are called to leave it for another and yet another temple. There is no rest for the mind of man, but in the most intense activity. It must be continually exploring new and untried regions and bringing home for itself the products of all, if it would be *rich* and independent, and clothed with an armor which can defy all the assaults of time and sense, which are constantly varying, ever changing.

The reception of your letter of the 10th Feb. gladdened my heart. It made me feel happy my brother, that you remembered *me* amid the many scenes and objects of interest through which you passed, and among the many friends who claimed your thoughts. Yes, and I would have replied to it, could I have found any words with which to do so. How strange! when my spirit was so full. But I did thank you and held converse with you in *spirit* during your absence and faith whispered, "he will hear and understand" - and methought too - there came replies. Do not *spirits* hold converse think you, when the bodies are far apart? *I* believe they do, and to me it has been given to catch glimpses of some latent power *here*, not yet called into action. I say, not yet called into action - but *I mean*, not within the circle of my own observation. I know not what others have discovered, or seen. It seems to be forbidden me, to take advantage of another's knowledge, I must learn Truth for myself, and in my own way. But the Infinite is my Teacher, and what *can* I want more? - Nothing - Nothing! O! I ask for nothing but what I have. I am a child of God. - God, who made and upholds unnumbered worlds, who sees *from* eternity *to* eternity, and knoweth all things, is *my Father*, and He has promised to lead me into all necessary truth, and I no more doubt His promise, than I doubt the fact of my own existence - therefore I can fear nothing. Sometimes indeed, the ascent of knowledge is steep and difficult, and the path seems all grown over with thorns, yet I tread it as willingly as the flowery vale, because I know they both lead to the same

Ford P

goat — — I would fain fill my sheet, but cannot. No matter — the blank paper shall be filled with sentiments of love and esteem for yourself and Mrs Parker — and with the most cordial good wishes that the former inspiration of Spring St. may revisit your soul, and lift you to higher and still nobler heights of wisdom and virtue.

Your Truly and Affec. Patience

Roxbury Sept 22 1844.

My Dear Brother

Owing to some neglect or oversight, your letter remained in the Post Office until yesterday, or it would have received an earlier answer. I thank you for it. A friendly admonition is always gratefully received by one whose heart's every avenue are ever open for the reception of wisdom's lessons. It is true, my brother — that for the last year sadness has been my prevailing feeling. Not sorrow, or grief — but sadness — arising as I believe from the bursting in sunder of every heart-string which bound me to the present world of being, and introducing me into a new and untried state of existence. Be the cause what it may, I know it is sent by a kind and loving Father, therefore I welcome it. O, it were vain to attempt to depict the awe which overwhelms my soul upon its first entrance into the world of

Ford P

Realities. Stripping off appearances *is* a painful process - when you have ever thought those appearances were the things themselves. Yet painful as it may be, the language of my heart is - *let it be done wholly and fully* - come what may of it - even sadness leading to the very verge of insanity - for its only question is - *What is Truth*? not what do men *say* it is. I would learn and know what Truth *is* - at what cost soever it may be, that I may tell it to my fellow men - that they may receive it without the labor of acquisition. Thus would I suffe in their stead. I would have my light so shine tha others may walk by its illumination, and be thereby safely led through all the dark and dangerous defiles of sin and temptation which beset the path of earth's pilgrims. And to do this I know the light must be pe fectly clear. The lamp must be thoroughly trimme and the oil completely purified from every sedimen foreign to its nature, which might cause the light to flicker, or become uncertain in its guidance. Shall *I* prescribe the means by which this result is to be effected? Only Infinity *can* do it. Conscious of leaving nothing undone on my part, I *know* all I desire will be accomplished. What you say about *speaking* as well as *living* the Truth, I think is entirely true, nor do I at all suppose that the silence which is at present imposed upon me. is to be any thing permanent. It seems to me it

Ford P.

cannot be. I feel as if I were in a transition state having lost all faith in the previous modes and forms of speech, and not yet learned the dialect befitting the new order of things possessed by the Spirit. A heart burning with such an *intense* desire to make others the recipients of what itself possesses - *cannot* have been silenced in vain. It must have been made to withdraw within itself, that it may collect new forces, and gain larger accessions of strength to enable it to bless mankind. It *must* be so. *Such depths* of feeling! to find *no outlet*! It *cannot* be. Believed I it for *one moment*, the demon of *despair* would have me for his prey. But God is *just* as well as merciful, and I can confide my all in His hands. I am willing to wait His time. Simple *obedience* is all He requires at my hands. He will make me all He would have me be. I am sure every faculty he has given me will be perfectly developed. I shall finish the work He has given me to do. *His greatness*!

O, Father, let me speak it, and give Thou to others, ears that they may hear. He is about us and we can do *any thing* in His strength. There appears now in the dim distance, a glimpse of what my soul has so long been laboring to obtain. It is faint and *undefinable*, yet it seems characterized by elements of prodigious power. Who has fathomed the laws of mind? who estimated its ascendency over physical force? - I am glad the *whole* field of

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And now I have done. Let me hear from you my dear brother, as often as convenient — my spirit leans upon thine with a confiding love, and asks for a return of confidence. Are you not one of my fellow travellers in the world of Realities? O, yes.

Yours *truly*
Patience

Roxbury Jany 25. 1845

My Dear Brother,

I *must* write you, and yet how from such a *multiplicity* of thoughts and feelings can I find words, with which to give utterance to *any*? But He who brought order out of confusion, who said "Let there be light, and there was light", will dictate for me what He would have me say. O, what strength and power comes from looking to, and leaning upon God alone! He is all-sufficien Himself the source of Truth; He has clothed it with a robe of celestial brightness, whose glorious ray

Ford P

expand before the visual organs of the mind, in proportion as it is embraced and cherished, to the exclusion of all other considerations, and for *its* sake alone. Feeling myself the bride of Truth, and embracing it therefore with the whole and entire abandonment of impassioned love, its beauty, glory and dignity, pass before me with a dazzling vividness, which it were vain to attempt to embody in words. Love is the richest gift Heaven has to bestow. Did man know what it was, his only strife would be to become its possessor – his only anxiety, to develope to its utmost extent this heaven-born principle within him. It is "a pearl of great price", for which we can well afford to part with all things else – and be infinite gainers by the exchange. *Itself is its reward*. Self-sustained and independent it can feed itself by an eternal flame within, altho' it should meet with nought but rebuff and hatred from without. To possess it to the degree by which it is attainable by man, is his highest, and most glorious achievement. It is the aliment which our higher nature craves, and without which, it is restless and uneasy. Nothing else can satisfy its longings. And this *can* do it. Yes, love solves the dark problems of life, unseals the rich fountains of nature, and spreads light and beauty over those scenes which once seemed dark and terrific. It has truly a transforming power. That our Father has admitted me into its secrets – that He has given me to taste and see how good it is, and permitted me the most

ardent aspirations after higher and greater degrees of i
is, to my mind, a sufficient theme for eternal praise

Do we deplore the hardships of a journey which has brought us in safety to our Father's house — to the home for which we have yearned? Do we regret having taken the medicine which has restored us to health? O my brother! welcome every trial our Father sends you. Conscious of desiring Truth alone and for its own sake — you need fear nothing. Lean upon God. He will sustain you. He will give you all you need. He is *very* great, and *very* wise — and O! *so* good and kind.

And now my brother, I believe I have done. I would fain pour out at your feet a rich libation of the love of which my soul is so full and beg your acceptance of it. It is indeed a kind of riches which possesses an untold value — for the more we give to others the more does its store increase.

Patience.

Dover April 29th 1845.

My Dear Brother,

You *will* allow my surcharged and overburdened heart to pour itself out freely to you — for *I must* do so. God is speaking through every fibre of my being, and bidding me proclaim

Ford P

Him to be a God ever near, guiding, directing and blessing every living thing, and filling this earth He has made, with the most exquisite beauty and harmony. I hear His voice proclaiming unto me, thou art my beloved child, in whom I am well pleased - and my heart replies - I will worship Thee, the Lord my God, and Thou only will I serve. I am persuaded, it is suffering only which can perfect the Spirit, and bring it, all unclothed, into the immediate presence of the Infinite Spirit. *Can*, I say - but I have no warrant for *such* an assertion - I should rather say *does*. How cheeringly do the words of Jesus come upon the Spirit, bowed to the very death with an oppressive weight of - it knows not what! "Father if it be possible, let this cup pass from me - nevertheless, not as *I* will but as *Thou* wilt";

Thanks, everlasting thanks to the Infinite Father, that He sent him into the world as a guide a pole-star and encourager to those who come after him. How his words expand in meaning as the Spirits life approaches nearer a resemblance to his own! Truly "this was a Son of God". - - And he is my *brother* too - Joy, joy that it is so. I would not part with this belief - *knowledge* I mean - for all else the world has to give. - I love you my brother - I love you that when my Spirit was seeking after God, and striving to recognize its own image in the person of Jesus - you held out a helping hand, removed obstructions and cleared for me a pathway to the sunlight of Truth. Bless you for the act, and accept my *grateful love* in return. *Love*, is life's great interpreter. It possesses a power, which we can as yet, but faintly conceive of. Preach to the sinner as long as you may, denounce his errors, and set his faults in the clear light of Truth before him — it will not impart to him one tithe of the energy and strength it will to throw around him the bonds of *love*, and make him feel its pressure. We may tell him a thousand years — we *have* done it — yet to have him *feel it*, it must be *really* there. Hence the importance of making our own Spirits the abode of love, that we may have wherewith to give to others. Yet *love*, like all our other *gifts* — is from God — and it is only for us to use such portions as He gives *wisely and well*. It comes not at our bidding, "lest any man should boast", but is a free gift to be employed for the good of *all*. To one He gives *wealth*, to another *talents*, and to another *love* to each man according to their several abilities, and for the improvement of which He demands a usury — — How the character of God changes as our own ideas expand and grow! It must necessarily be so, of *such* a Being — so infinitely transcending the utmost stretch of mortal thought. Who can say under what new aspects, He may yet reveal Himself? What a field for investigation lies

Ford P

before us in the world of mind, where God _himself_ is the Instructor! What a Teacher! O, let us be willing and attentive learners. No matter how hard the lesson, we will con it _well_, that we may be ready to pass on to the next, and _next_. Who will presume to set limits to the height at which we may thus arrive? None but God _can_ say "thus far and no farther," and methinks _He will_ not. No—there _are_ no limits. Then _on_ my soul. "never hasting, never resting"—

Brownson's article on Parkerism and infidelity taken from the "Boston Quarterly," surprised and _disappointed_ me. To be sure I have not heard anything of him of late, but my imagination had pictured him gathering more and more of the spirit of Jesus, and therefore the more deeply enshrined in the gentle element of _love_. But _facts_ seem to show, that my imagination coloured falsely—yet I could not reverse the picture without pain. I do not think I felt any pain on _your_ account, because I believe _Truth_ is the _only_ object at which you aim—and I know her pure and spotless robe _cannot_ be sullied. She asks investigation, she invites the severest criticism, and shrinks not from the test of the most fiery ordeal— But for Mr Brownson!—would that he could feel the Spirit of _love_, while speaking what to him is Truth. Methinks he does not see how *impossible* it is to tarnish Truth's purity, else he would not fear so much its being done. There can be no discord among the inhabitants of the Realms of Truth—because each is willing to allow to the other the same privilege he claims for himself—so that be there never so great diversity of opinion there *must* be perfect harmony.

Remember me affectionately to Mrs Parker and Miss Cabot, and believe me

ever truly yours

Patience

Dover Novr 9th 1845

My Dear Brother

Your favor of the 27 ult, came safe to hand, and excited feelings of gratitude. Next to the pleasure of *seeing* a friend is that of receivin a few written lines, bearing indubitable proof that we are not forgotten, but still hold a place in the hearts store-house.

Yes, my brother, death has been here since last w met, and taken to his cold embrace, the outer covering of a dear and cherished object, and bore it away from our sight. But over *my* soul he has gained no triumph—he has only immortalised his victim, by stripping off all that was frail; mo

Ford P

lat and perishing, and presenting her in the spirits garb of pure and celestial strength.

Mine was a noble, and a *faithful* mother. Her rich and pure love has ever been, and *still* is to me a priceless treasure. Many an hour has she watched over my bed of sickness, gently trying by every possible means to alleviate the suffering of the body while she pointed the spirit to its true resting place, the bosom of God. I might fill sheets with recounting her virtues, and telling her noble deeds – but it is not necessary. You did not know her *intimately* my brother, yet methinks your truthful spirit *must*, even in your slight acquaintance with hers, have detected truth and purity there. Her last sickness was a short and very pleasant one, as she experienced but very little pain. Entire prostration of strength from the first, was the chief ground of complaint. It was not considered necessary to call in the aid of a physician until Tuesday Oct 13th and she fell sweetly asleep in the arms of death on the 23d.

A short time before she was taken sick she went to pass a week with her friends in Dorchester, and altho' I did not give utterance to my feelings, thinking they were selfish, yet I *felt* reluctant to have her gone from home so long. But when our Father called her to her eternal home, He so far removed my selfishness as to enable me to rejoice in her departure. Yes, I am *glad* my mother's spirit is disencumbered of its mortal load, and become free of every shackle, and divested of every barrier to her progress. I am glad for her and myself but for those who loved her and do not feel as I do, I mourn. My father seemed almost crushed by the blow at first, but is gradually recovering, and my brothers and sisters have received strength from Him, who alone can impart it.

I do not think I ever experienced a more blessed season than when watching the last breath, and closing the eyes of my beloved mother. The vail which separate the two worlds seemed rent in twain, and my Spirit vision could penetrate the holy of holies, and see unspeakable things which the tongue cannot utter.

Since that time my life has been, O how full! Renewedly is it consecrated to Him who gave it, to be devoted to the service of man. I will tell all who will hear me, that God is very near, directing every movement, controlling every event, and managing all the affairs of man. I will urge them to seek no honour one of another, but to strive for that which cometh from God only.

The soul finds rest nowhere but in God. If it descends a moment from its height, it becomes tossed on a tumultuous sea of confusion and strife, which i knows not how to navigate. Mine is immoveably fixed and can never waver. God is my only Teacher — my only Guide. My Spirit has crossed the threshold of His own vast temple of knowledge, and

Ford P

the boundlessness of the view before it, fills it with *awe* and *wonder*. But yet this view boundless as it is, takes in but a single step of the measureless domain. Knowledge! what a very different thing it is, from mere belief. I never understood so well as now the full force of those words, "He taught as one having authority." And well He might for he *knew* from the profound depths of his own inner being, that what he uttered was *true*. Jesus *did* do the works that are ascribed to him, my brother. I can use no argument to prove it, nor do I know as the historical evidence is sufficient to confirm the fact, but the intuitive evidence of my own soul proclaims it *true*. But I will not multiply words on this point, knowing as I do, from what your doubts on the subject proceed, and feeling sure they do not weaken your *faith*, nor slacken your *work* — and are therefore quite harmless — yet I sometimes feel as if I should like to talk with you about it. But no opportunity for so doing has occurred for a long time. How long it seems since we had any conversation! and yet I trust tho' the intervening months should count ten times their present number, our spirits would still recognize the relation of brother and sister. *Spiritual relationships* can *never* cease, methinks, when based on *Truth*. And such is ours. It was simply the *love of Truth* which brought us together, and formed an acquaintance which I trust will never cease.

Yours Truly Patience.

Dover July 1st 1847

My Dear Brother.

I take my pen to address you now, because I must. Yesterday my mind (or rather spirit, which seems to me the most signific was filled with the keenest anguish – so intense at times were its emotions that it seemed as if the body must fall a victim. I cried mightily unto God to know what He was about to teach me by this renewed and still more bitter temptation – but He was silent, until at length exhausted nature found oblivion in the arms of sleep. This morning I arose weak in body – but the Spirits' tumultuous throbbing had ceased, and all was calm and still within. I listened and heard our Father's voice bidding me give myself up to the study of the laws of spirit under His tuition. Unhesitatingly I obey the summons, confident that unto me will be revealed the power by which the dead in trespasses and sin may be awakened to newness of heart and life.

Yet not without trembling do I enter the work, because I know the conditions must be the leaving the love and sympathy of those I hold most dea behind. But were the trembling a hundred fold more severe, and the assurance given me that intense suffering was to be my only portion – I should not hesitate. The love of man is such an overpowering sentiment in my bosom that all suffering in his behalf — is welcome.

I would write more my dear brother — but what shall I say? — I have written these few words for my own relief — but I should shrink from having them meet the eyes of those who would treat them with scorn, so sacred to me is the idea they seek to embody.

Yours Truly
Patience.

Dover July 13th 1847

I see my dear brother that the words of my note did not convey the same ideas to your mind as those from which they originated — nor do I wonder at the misunderstanding. Your clear far-seeing intellect which sees truth in the distance, and seises and appropriates it with gigantic power can scarce conceive of the process of one who must feel every inch of the way, without seeing a step in advance. Yet how can I attempt an explanation? It was only the outgushing of a state of mind which has passed. For strange as it may appear to you, I have never been able to pass from one state of mind to another, until I have in some way, either by speech or writing attempted to describe that which I was leaving. As soon as I have

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given utterance to what seemed to me to be a great thought, I always pass to another. Yet the proofs of *friendship* which your letter gives, and which I prize above all things else from those with whom I hold intercourse, seem to demand that I should endeavor to correct one mistake into which you seem to have fallen. (and very naturally too as it seems to me *now* as I recall my words) in regard to my contemplating any *visible* *outward* change in my condition or sphere of life. Not so, nor do I *now* fear or expect the loss of anything which is truly worth possessing. I will try to describe my *then* state of mind by a homely illustration. A father calls his son to him and tells him that the previous discipline and instruction to which he has been subjected has been to prepare him for another course of study, upon which he wishes him to enter, unattended by his teachers or companions. The boy's full heart of love sees for the moment only the — — — — — — —

No, I cannot get along with my explanation Will you forgive me my dear brother for making you the organ for the reception of such crude thought This once! and I will not trouble you again until I have something to say. Let me say a few words from my own life and I have done *Words* I see plainly are not my implements of toil. I must work by other means — and I *shall*

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work faithfully and well, and finish all our Father has for me to do.

I know now what that work is — it is to be a *woman*, but how it is to be accomplished I know not, since no precedent the earth affords satisfies my aspiring spirit, so that I have only to place my hand confidingly in that of our Infinite Parent, and follow His guidance with an unwavering step — doing with all my might whatever my hands find to do — and living *truly* in the *everlasting now*.

I sincerely *thank* you my brother for your friendly letter and will trust to your friendship to pardon this unsatisfactory reply.

Yours Truly
Patience.

Dover. Oct: 14: 1857

My Dear Friend.

Moved by an inward impulse I do not resist, I take my pen to address you. It is very long since there has been any communication between us — yet the associations of the past come thronging upon my memory, and filling my soul with grateful love.

Perhaps we may *now* meet again upon paper, as there seems an insuperable barrier interposed to our meeting elsewhere. I must speak to you from the inner temple of my being, because it is only from thence I *can* speak, and it is only of that which you would care to hear. It is a temple of truth and purity, erected for the abode of our Father-God. Himself superintended the construction, and polished and fitted each stone before it was brought hither - so that "there was no noise of hammer or axe or any tool of iron heard in this house while it was in building". But O, the rubbish that had to be removed ere the foundations of this temple could be laid, *strong* and *enduring*! — How much which I thought was pure gold, had to be cast aside as base and useless metal! So much so, that it seemed at times, there would be nothing left upon which to base a superstructure. But the Wise Master-Builder knew better than I did. And as I earnestly besought Him to permit nothing but genuine material to remain, nought, but would bear *any* test of time or change, He kindly tore away that which I had previously erected with much pains and care, and showed me it was of a crumbling nature and liable to be swept away by the floods of time and decay. But what is more than all - He has promised to take up His abode in this temple He helped me to rear for His worship - so that now I have nothing mo to ask of *him*. I have but to put forth every faculty and power He has bestowed upon me, with the full assurance that I am going forward in

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harmony with the Great Creative Spirit — And Oh, He brought me, when He came to take possession of this inner temple — the key to the outward universe, by means of which I can penetrate into the very centre and essence of things, and discern of what they are composed. And He also brought other rich and costly gifts, the nature of which it were not possible for human language to describe. Nor if it *could* would it avail aught — because all who have reared these temples to Him, *know*, and to those who have not, the words would seem like idle tales, which they would not believe — or the sound thereof would draw from them the exclamation — "it thundereth". But O — I would say to all who enquire concerning the gifts of God — O build for *yourself* this heavenly temple, for the worship of the Most High; and you will then see and *know* of marvellous things of which you have not even now *dreamed*. Before the splendours revealed in the holy of holies of this inner structure, the brilliant pageantry of earth pales and grows dim — its fame and honours recede and hide themselves from view, and its laurels of brief renown wither and die.

I see clearly my dear brother, why there is so much discord and dissatisfaction in the world. Man has not cultivated and developed his spiritual nature. He has bestowed much care and thought upon his body and his mind; but his *spirit* — that part of him which is of the nature of God, Himself, and by means of which alone he can approach Him, and see Him as *he* is — remains neglected and uncared for. Therefore how can he be at harmony and at rest, while the *purpose* of his being lies all unaccomplished? — —

And methinks I can see too, why this part of his nature is so barren and unproductive. It is because he does not like to *work*. He is too fond of ease and self indulgence to submit to the requirements of the spirit. He likes not the self-sacrifice it demands — and is not willing to resign all things else to *its* law of life. Besides the culture of the spi it is a silent and unseen work. No trump of fame heralds its onward movements — no shout of the multitude cheers it on its way: but apart and alone, with no eye but God's upon it, must it perseveringly apply itself to plucking up the weeds of selfishness — and removing the stones of a low ambition from its domain, so that the sun and air of heaven may have free access to it. Yes — it *is* hard to give up *all* — But then — what a remuneration! Ye men of the world — who are rioting in external wealth and splendor — pluming yourselves upon the brilliancy of your intellectual acquirements — and rejoicing in your kingly rule over men — ye know nothing of the "Glorious Liberty" of God's lowly child! He look

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out upon you from his straw=thatched cottage, and pities the narrowness of your vision. His benevolent heart longs to make you partakers of his own inheritance Why, he is so rich, that he cares not for *happiness* even. Whether that is bestowed or not, comes not into his account. His meat and drink is to do the will of his All-Wise Father. His inheritance instead of being like yours, confined to a few hundred acres, takes in the whole created Universe, because he feels himself to be, the heir of Him who made and governs all.

(Forgive this soliloquy my brother — for my full heart will have vent.)

How rich in capacity is human nature! — A child of God! who can sufficiently realize the greatness of the title? — and yet we are invited to claim and wear it. *I* take the proffered boon, and ask no other. Our Father has abundant resources in His hands with which to supply the wants of that soul, who seeks *him alone*. He permits it to roam at will through fields of Infinite space — where are no barriers or obstructions, and gives it to pluck perennial flowers of love and beauty every where.

Yet He gives it too, perhaps a double portion of the pain of life to bear — and this, because it has more strength to endure it; but it murmurs not at this. It *wants* to bear life's *heaviest* burdens, that thereby some of its weaker brethren may be ex-

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empt. It bears the Cross with the same zeal and alacrity that it wears the Crown – because it sees they are both from the *same* Source, and both conducive to the same great end – viz – the progress and growth of the spirit in the eternal – immutable – and unchanging Truth of God.

And now my brother ~~my brother~~, my sheet is becoming full and admonishes me to draw to a close. You will I hope receive these few lines as coming from a heart of *love*. Illogical, I doubt not they are – because I know nothing of logic. It is only *life*, in which I am interested, and *life* I *know* there *must be*, in what is here penned. Yet concerning the outward form thereof I have nought to say. I leave that to the tender mercies of my dear Brother, who knows my tendencies, and can supply my deficiences.

Truly and Affec. Yrs. P. Ford.

Notes

for Address on Education,

at Lexington.

331a

I. Sketch of the History of Ed. in the district.
from 1760 to 1850.

II. Advantages of Ed. in general.

III. Chief Obstacles in its way.

IV. Means of Triumph over them.

I. History of Ed. fr 1760. to 1850.

1 State of Ed. in 1760.

Pop. of District in 1775. 75 Hos. now (1850) 29

Pop. = 90. x. 774.

Schools in my Fathers time. (1.) School Ho.

(2.) Books. a Psalter. &c. (3) Writing apparatus

(4). Cyphering &c. (His attainments.)

2. State of Ed. since.

1. Debate on 1. School Ho. 15'×15'. or 20×20.

School Ho 1. old 2. new

2. School in my day. ^ Reading. & Writing.
Fire [illegible] &c

out of 3.

Spelling Book. Arithmetic (casting out 9s.

Parsing. Geography. &c. The order. & "Thou in his misty mornin" & Flogging. &c

Teachers etc did good service.

Locke)

Walker. Noyes. White. Fiske.

Tufts.

3. School in those days. School Ho.

Apparatus, Accomplishment of Teachers.

Value of the Normal Schools, Horace Mann,

II Advantages of Ed. in General.

1. Industrial advantages.
2. Domestic & Social advantages.
3. Political — ———.
4. Personal — ———,

III. Chief obstacles in the way of Ed.
State of Ed. here. Books. Hist. of Am. & Condition of Am.
1. False Id. } Agriculture &c.

2. Abuse of Means of Ed. for low purposes.

1. Time.

3. Money for drink

Suppose 22 boys of average for 10
yrs. & each spend 25 cts a week for
intox. drinks, = $275.00 per Ann.
24.750
in 90 yrs = 24.750. This would have
sent to college all the boys under twenty then.
& left a balance enough to give high Ed. to
all the girls. &c.

Expenditure for 100 yrs in Av. 200 Families
who spend $25. a year for drink = $5000
a year, = $500,000 in all. i.e more than
had been paid for Harv. College up to 1800.

In 150 yrs Leg. could [illegible] as H. Coll. In 75 yrs. Leg. & [illegible] could do it.

Doug speaks of the cost of drink – the cost of the drinking of the drink is a direct [illegible].

Cost in Boston. $ 2,000,000. a year. But no High School for girls. Farmer that brings barrel of Rum for Boston taking [illegible], the Farmer who brings them McCarty's [illegible] of Engl.d. (Rum in Mass).

What if this town had put its Rum money into School money. Increased value of the Farmers.

(Town of Lincoln x)

IV Means of Triumph over these obstacles.

Need only say a word. Some in this district always friendly to Ed. &c.

Freedom Ed:

1. of Intellect.

2. " Moral Sense.

3. " Affections.

4. " Rel. qualities. (Rel [= P & S.] in Schools)

Aspect of a well Ed. People.

School Ho of N.E. (Foreigners.)

This our pride & defence.

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[illegible]
[illegible]
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91
102
158
186
196

THIS MATERIAL HAS [illegible]

— [illegible]

[illegible]

— [illegible]

[illegible]

— OTHER